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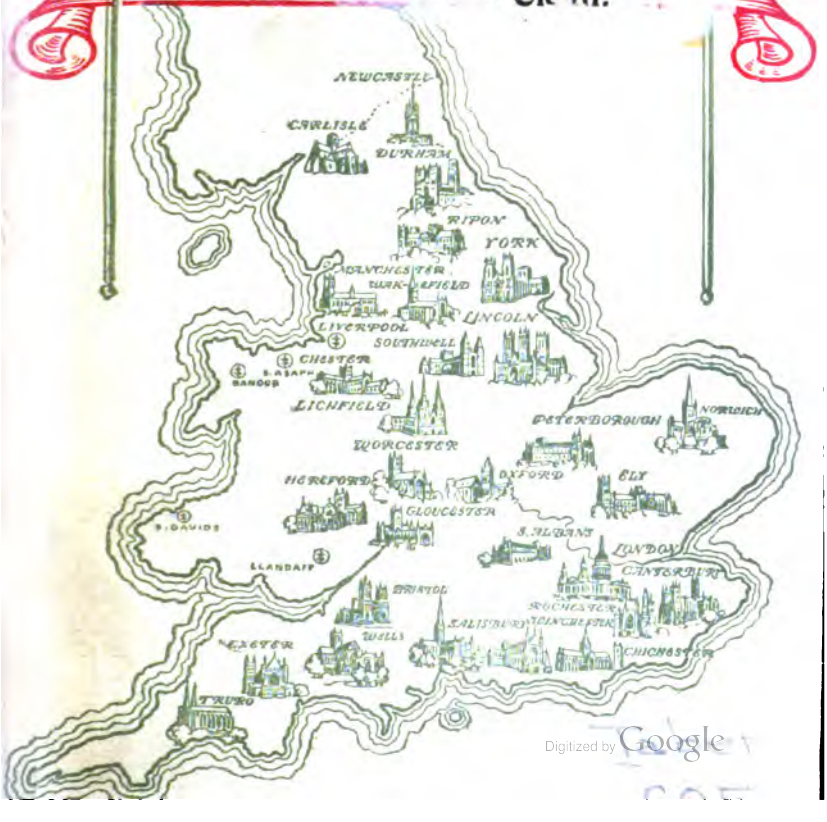

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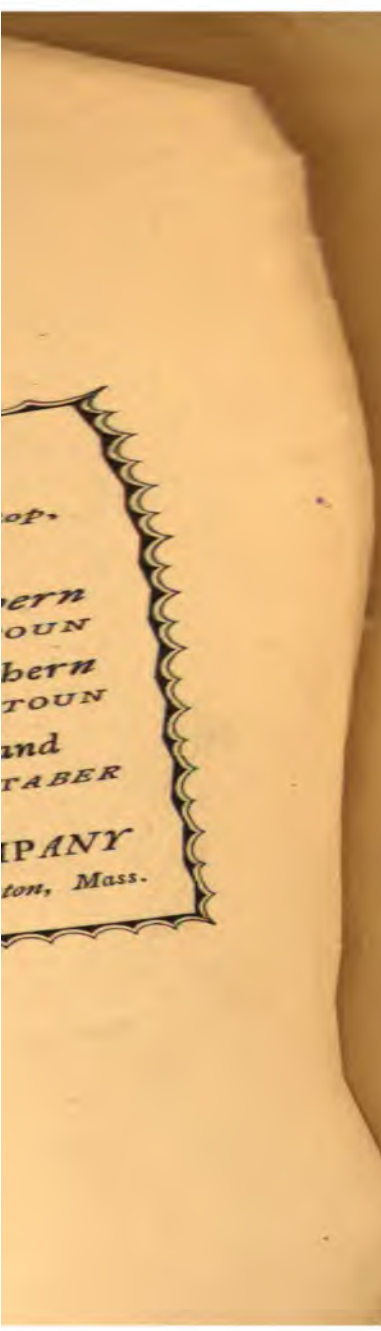

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The Cathedrals of England

AN ACCOUNT OF SOME OF THEIR DISTINGUISHING CHARACTERISTICS; TOGETHER WITH BRIEF HISTORICAL AND BIOGRAPHICAL SKETCHES OF THEIR MOST NOTED BISHOPS

BY

M. J. TABER

Illustrated

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TO THE MEMORY OF
ABRAHAM TABER
THIS BOOK IS INSCRIBED BY HIS WIFE
ON THE FIFTIETH ANNIVERSARY OF THEIR
MARRIAGE, MAY 25, 1904

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" Whoso shall tell a tale after a man,
He moste reherse, as neighe as ever he can."

— Chaucer.

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AUTHOR'S FOREWORD

In a book of this size, it is clearly impossible to give a full description of the architecture of the thirty cathedrals of England.

The principal aim of the book is to throw something of a personal interest around the cathedrals, by giving glimpses of the bishops, rulers, and other noted personages who have been connected with them through the long series of years which have elapsed since their erection.

At the same time, an attempt has been made to state briefly but comprehensively the salient and distinguishing characteristics of each edifice.

The collection of notes, which, under the title "In Explanation," constitutes the concluding section of the book, will, it is believed, prove of interest.

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The Cathedrals of England

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I

CANTERBURY CATHEDRAL

CANTERBURY is in Kent, in the southeastern corner of England, fifty-five miles from London, and derives its name from the Anglo-Saxon name Cant-wara-byrig, meaning Cantii-men's-fort. Kent is from Cantii, the name of a tribe of men who lived there.

The cathedral was named Christ's Church, by its founder, St. Augustine. It stands on the site of a Roman church given to the monks by King Ethelbert in 597. This early church was entirely destroyed by fire, but was rebuilt by Archbishop Lanfranc in 1070, restored after the fire of 1172, rebuilt in the fourteenth century, and completed in 1495. It is a cathedral of the New Foundation. Its dimensions

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are: length, 514 feet; width at transept, 148 feet; height of western towers, 152 feet; height of central tower, 229 feet.

The enormous length of the cathedral is in consequence of the extension behind the altar for the reception of the relics, and for the offerings of the vast multitude of pilgrims, who came to pay homage to a specimen of the clay from which Adam was made, to the arm of St. George, to the bloody handkerchief of St. Thomas, and to more than four hundred other relics.

The central tower is stupendous; it is called "Bell Harry Tower," and measures 245 feet in circumference. There are also double transepts. The chief peculiarity which differentiates it from all other cathedrals, however, is the number of ascents by which church seems piled on church, temple on temple. The crypt at the bottom is an immense church of itself. Below the crypt is a descent into a vault running under the whole eastern part of the church, at the extreme end of which an altar is placed; and deep in the ground below this vault lie interred the remains of St. Dunstan. Above the crypt is the nave, and twenty-five feet above the floor of the nave rises the high altar. There is

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CANTERBURY CATHEDRAL

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also an ascent of several steps to gain the choir. Finally the angel steeple, where the huge bell, "Harry," lives, towers high in the air far above all. Becket's Crown, at the extreme eastern end, is peculiar to this church, being designed as a receptacle for the miracle-working skull of Thomas à Becket.

SOME NOTED ARCHBISHOPS [1]

Among the one hundred archbishops who have sat on the throne of Canterbury there have been many remarkable men.

Archbishop Augustine (e. 597, d. 605), the "Apostle of the English," sent from Rome by Gregory the Great, was the first of the long line.

The story runs that on a certain day Pope Gregory saw in the market-place some blue-eyed, fair-haired men and beautiful children exposed for sale as slaves. He inquired the name of their country. "We are Angles," was the reply. "It is well, for you have indeed the faces of angels. What is the name of your province?" "Deira." "De-ira," he repeated, "drawn from anger, — let us

[1] As archbishops are enthroned, and bishops are installed, the initials *e* and *i* will be used in the dates.

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hope to the mercy of God. How is your king called?" "Aella." Then he exclaimed, "Alleluia! The praise of God must be sung there!" and forthwith despatched his missionaries to England under the leadership of Augustine. It is recorded that soon after their arrival Augustine baptized ten thousand people in the river Swale in one day, — surely an expeditious piece of work.

His preaching converted King Ethelbert, who was immediately baptized in St. Martin's Church at Canterbury.

Augustine was consecrated there as the first archbishop. The ancient seat of three pieces of marble, which is said to have served him for his archiepiscopal throne, still remains. He was not popular with the Celtic bishops, because they did not wish to be subject to the Pope nor to an Italian archbishop, and Augustine set them down as disobedient because they would persist in cutting their tonsures to suit themselves.

Like nearly all the early bishops, Augustine was sainted by the Pope soon after his death, and became in process of time one of "the saintly T's," so called from the habit of running the final "t" in saint on to the succeeding vowel of the next word. Thus Saint

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Austin became Sin Tausin, and after the same manner Saint Andrew was transformed to Sin Tander, Saint Edmund to Sin Tedmund, Saint Anthony to Sin Tantony, Saint John to Sin Jin, etc.

Archbishop Mellitus (e. 619, d. 624) was taken to London in 604 by Augustine for the purpose of being installed as bishop, but they were not welcomed (to put it mildly), and for many years longer there was no bishop and no Christian worship in London; but the whirligig of time brings its revenges. The rejected and despised bishop was at last installed Bishop of London and finally succeeded to the archiepiscopal throne. He lived and died in the odour of sanctity, and in future ages the citizens of London treasured among their most precious relics at St. Paul's Cathedral the two arms of St. Mellitus, which, miraculously enough, were not mates, but of quite different sizes.

Washington Irving is responsible for the following anecdote of St. Mellitus:

"Great preparations were made for the consecration of a church, which was the origin of the present pile of Westminster Abbey, and which was to be dedicated to St. Peter. On the morning of the appointed day, Melli-

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tus, the bishop, proceeded with great pomp and solemnity to perform the ceremony. On approaching the edifice, he was met by a fisherman, who informed him that it was needless to proceed, as the ceremony was over. The bishop stared with surprise, when the fisherman went on to relate that the night before, as he was in his boat on the Thames, St. Peter appeared to him, and told him that he intended to consecrate the church himself that very night. The apostle accordingly went into the church, which suddenly became illuminated. The ceremony was performed in sumptuous style, accompanied by strains of heavenly music and clouds of fragrant incense. After this the apostle came into the boat and ordered the fisherman to cast his net. He did so, and had a miraculous draught of fishes, one of which he was commanded to present to the bishop, and to signify to him that the apostle had relieved him from the necessity of consecrating the church. Mellitus was a wary man, slow of belief, and required confirmation of the fisherman's tale. He opened the church doors, and beheld wax candles, crosses, holy water, oil sprinkled in various places, and various other traces of a grand ceremonial. If he had still any linger-

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ing doubts, they were completely removed on the fisherman's producing the identical fish which he had been ordered by the apostle to present to him. To resist this would have been to resist ocular demonstration. The good bishop accordingly was convinced that the church had actually been consecrated by St. Peter in person; so he reverently abstained from proceeding further in the business."

Bearing this supernatural dedication in mind, Edward the Confessor wished to be buried on this spot.

Archbishop Odo (b. 875, e. 941, d. 958) was called "the Severe." He was born a pagan Dane, but, like many converts, was an enthusiast in his new religion, and undertook to reform the monks, which did not meet with their unqualified approbation, and he came short of his saintship.

Archbishop Dunstan (b. 925, e. 959, d. 988) was named "the father of the English." It was reported that when he was consecrated a dove hovered over him in a burst of celestial light. The glorious reign of Edgar the Peaceful was the realization of Dunstan's ideas. He enforced the Benedictine rules, — obedience, poverty, hospitality, and industry. The

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Benedictines were the most literary and gentlemanly of the monkish orders.

England was so harassed by wolves, which, when not engaged in eating men or animals, retreated to Wales, that Dunstan proposed to King Edgar to remit the tribute payable by the Welsh people if they produced every year three hundred wolves' heads. Consequently, in four years, there was not a wolf left.

Dunstan employed his artistic skill in designing some of the figures and flowers which Queen Matilda, wife of the Conqueror, afterward embroidered in threads of gold in her famous Bayeux tapestry. Otho, the bishop of the Norman invasion, is delineated in this tapestry with a mace in his hand, so that, when he killed an antagonist, he might not spill blood, but only break his bones — in order to evade the precept, "Ecclesia non novit sanguinem," which maxim also explains why the Inquisition punished by fire and fagot, instead of axe and sword.

Dunstan would have been a spiritualistic medium if he had lived in these days. It is related that, "Labouring once on those mechanic arts for a devout matron that had set him on work, his violl that hung by him on the wall, of its own accord, without anie man's

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helpe, distinctly sounded an anthem. Whereat all the companie, very much astonished, turned their eyes from beholding him working to looke on that strange accident." Dickens explains this story by saying the music was produced by an æolian harp, but that hardly meets the requirements.

For the purpose of checking the intemperate habits of the English people, Dunstan devised the plan of dividing the old tankards, which held two quarts, into eight equal parts, marked with silver pins, or wooden pegs, as the case might be, every man to stop drinking at this mark; but in practice it was found very hard to heed the token, and it frequently resulted in aiming at each one in succession until the tankard was drained.

"No song, no laugh, no jovial din,
Of drinking wassail to the pin."

"Come, old fellow, drink down to your peg!
But do not drink any further, I beg."
— *Golden Legend,* LONGFELLOW.

"And brought of mighty ale a large quart,
So was his joly whistle wel ywette."
— *Canterbury Tales,* CHAUCER.

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Dunstan was at one time abbot of Glastonbury, where grew the miraculous thorn-tree which blossomed on Christmas Day, and which was said to have sprung from the staff carried by Joseph of Arimathea on his pedestrian tour from the Holy Land to England. Before Dunstan became an abbot, he lived in a cell near his future abbey and worked at his handicraft of blacksmith and goldsmith, at both of which trades he possessed unusual skill.

A number of fables have clustered around St. Dunstan's name, one of which is repeated here to show the kind of thing which in former days was supposed to add lustre to the shining qualities of a great man. One day, while the saint was busily at work on his anvil, the devil popped his head into the window and began a conversation. Dunstan talked sociably until his tongs were red hot, then he suddenly applied them to his Majesty's nose with good effect.

> "St. Dunstan, so the story goes,
> Once tweaked the devil by the nose."

There is a continuation of this tale, which relates that Dunstan then grabbed the devil by the leg and nailed a red-hot horseshoe on

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the cloven hoof, and from that time forth the devil has been debarred from entering any house properly protected by a horseshoe over the door.

> "Now since the wicked fiend's at large,
> Skippers and housekeepers, I charge
> You all to heed my warning:
> Over your threshold, on your mast,
> Be sure the horseshoe's well nailed fast,
> Protecting and adorning."

This looks like a modern effort to account for the horseshoe superstition, which still prevails. Even Admiral Nelson, with his own hands, nailed a horseshoe to the mast of his ship.

During a fierce struggle for power between Dunstan and his opponents, the meeting of the Witan was enlivened by an occurrence which the friends of Dunstan styled a miracle, and his enemies set down to his well-known mechanical skill. Half of the floor gave way while Dunstan was making a solemn appeal to Heaven, so that his enemies had a fall, while he and his friends remained uninjured. It would appear that the Witan had a right and left, the same as some legislative bodies of to-day.

Archbishop Alphage (b. 954, e. 1006, d.

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1012) was a brave and noble man. Charles Dickens gives the following description of his death: "For twenty days the Archbishop of Canterbury defended that city against the Danish besiegers, and, when a traitor in the town threw the gates open and admitted them, he said, in chains: 'I will not buy my life with money that must be extorted from the suffering people. Do with me what you please.' Again and again he steadily refused to purchase his release with gold wrung from the poor. At last the Danes, being tired of this, and being assembled at a drunken merry-making, had him brought into the feasting-hall. 'Now, bishop,' they said, 'we want gold.' He looked around on the crowd of angry faces, and he knew that his time was come. 'I have no gold,' said he. 'Get it, bishop,' they all thundered. 'That I have often told you I will not,' said he. They gathered closer around him, threatening, but he stood unmoved. Then one man struck him, then another, then a cursing soldier picked up from a heap in the corner of the hall, where fragments had been rudely thrown at dinner, a great ox bone, and cast it at his face, from which the blood came spurting forth; then others ran to the same

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heap, and knocked him down with other bones, and bruised and battered him, till a soldier whom he had baptized took pity on him and struck him dead with his battle-axe."

Archbishop Stigand (e. 1052, d. 1070) was in office when the Conqueror came, and, as quaint Thomas Fuller has it, "submitted to him without parley, preferring a whole pate to a holy pall."

Archbishop Lanfranc (b. 1005, e. 1070, d. 1089) came to England with William the Conqueror, and was placed by him in the see of Canterbury, as a reward for reconciling the Pope to the king's marriage with his cousin. Lanfranc rebuilt the cathedral in imitation of the one he and King William were building in Normandy, in penance for the objectionable marriage.

This cathedral was built upon land seized by William the Conqueror from one of his Norman subjects without payment. Mrs. Hemans has written a poem on his burial there from which the following is an extract.

"Lowly upon his bier,
The royal Conqueror lay;
Baron and chief stood near,
Silent in war array.

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Down the long minster's aisle,
Crowds mutely gazing streamed;
Altar and tomb the while
Through mists of incense gleamed;
And by the torch's blaze
The stately priest had said
High words of power and praise,
To the glory of the dead.
They lowered him with the sound
Of requiems to repose,
When from the throngs around,
A solemn voice arose;
'Forbear, forbear!' it cried,
'In the holiest name forbear!
He hath conquered regions wide,
But he shall not slumber there.
By the violated hearth,
Which made way for yon proud shrine;
By the harvests which this earth
Hath borne to me and mine;
By the home e'en here o'erthrown,
On my children's native spot,
Hence! with his dark renown
Cumber our birthplace not.'
One deep voice thus arose
From a heart which wrongs had riven.
Oh! who shall number those
That were but heard in heaven?"

Lanfranc advocated the theological dogma of the real presence. He removed all the

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Saxon bishops, and filled their places with French and Italians.

Archbishop Anselm (b. 1033, e. 1093, d. 1109) was the first protector whom the English found. He was a noted theologian, and his intellectual powers, noble character, and kindly discipline had great moral influence. He was appointed by King William Rufus in a fit of remorse when he thought he was going to die; but the fit didn't last:

> "The devil was sick — the devil a monk would be;
> The devil got well — the devil a monk was he."

The king treated Anselm with such disrespect that he forsook his see and retired to Rome. On the death of the king he was recalled by Henry I. William of Malmesbury states that at the wedding of Henry I. and Matilda of Scotland, Anselm mounted into the pulpit at Westminster and gave the assembled multitude the proofs that Matilda had never been professed a nun and was free to marry. Then the archbishop asked if any one objected. There was a loud shout of approbation, and the lady was immediately married and crowned.

Anselm was placed in Paradise by Dante.

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Archbishop Thomas à Becket (b. 1117, e. 1162, d. 1170), at his consecration, abandoned all the pomp and splendour with which he had previously been surrounded as chancellor of England and prime favourite of King Henry II., and made his appearance as an austere monk. The king had borne down all opposition, and insisted on this appointment, because he believed he should still have Becket's assistance against the encroachments of the clergy on his royal prerogative, although Becket had warned him that if he were forced to choose between the favour of God and man, he must prefer that of God. A long struggle ensued between these former allies, transformed to bitter enemies. Becket fled to France; the Pope was on his side in the quarrel, and at his request excommunicated the Archbishop of York. This fiery bishop complained to the king, who exclaimed, in a passion: "Is there no one of you man enough to deliver me from that traitor?" This was accepted by four knights of his household as a command, or at least a permission, to kill the archbishop. The knights went to Canterbury and assassinated Becket in the cathedral on December 29, 1170.

The repentant king kept a vigil at the tomb,

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and allowed himself to be scourged by five strokes from each bishop and abbot present, and three strokes from each one of the eighty monks.

Thomas Ingoldsby, Esq., alludes to the murder in his usual flippant style:

"A fair cathedral, too, the story goes,
And kings and heroes lie entombed within her;
There pious saints in marble pomp repose,
Whose shrines are worn by knees of many a sinner,
And there stood high the holy sconce of Becket,
Till four assassins came from France to crack it."

Becket was canonized, and his tomb became the scene of wonderful miracles, the fame of which overspread the world; and Canterbury was a Mecca for myriads of pilgrims, who flocked to the shrine of St. Thomas for centuries. These pilgrimages are fully described by Chaucer, in his "Canterbury Tales."

"Whanne that April with his shoures sote
The droughte of March hath perced to the rote,
So priketh hem nature in his corages;
Than longen folk to gon on pilgrimages."

The returning Canterbury pilgrim had his cap set round with a hundred ampullæ, or little lead bottles containing blood supposed

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to be drawn from the inexhaustible fount of St. Thomas's body.

The offerings at this shrine were of incalculable value. It is even told that among these treasures was the priceless diamond which sprang from the ring of the French King Louis VII., and pertinaciously adhered to the shrine when the king declined to present it to the saint, after having vowed it to him. However that may be, it is certain that when Henry VIII. plundered the churches, he found rich spoils at Becket's shrine. It was with difficulty that eight strong men could carry out the gold and gems. Twenty-six ox-wains were filled with the spoils and sent to the Tower of London.

Before Becket's death the cathedral was called Christ's Church: it passed afterward for the Church of St. Thomas, until the destruction of his shrine, when it regained its rightful name.

In 1538, Henry VIII. made proclamation that Becket was killed in a riot of his own provoking, and as he was a rebel and a traitor, he should no longer be regarded as a saint. The miracles ceased and the worship with them, till in Cromwell's time his troopers broke the stained glass windows where Becket

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was represented in full pontificals, and called it "rattling down proud Becket's glassy bones."

The immense preponderance of the name of Thomas in England is probably due to the reverence with which St. Thomas was once regarded, not only as a saint, but as a national deliverer from an oppressive foreign yoke, as he was the first Saxon who had ever dared to assert himself against the conquerors of the country.

Archbishop Baldwin (b. 1135, e. 1185, d. 1190) is mentioned by Isaac Disraeli as an instance of the change in manners sometimes wrought in a man by successive honours, quoting this inscription of a brief from Pope Urban II.:

"Baldwinus Monastico Ferventissimo. Abbate calido, Episcopo tepido, Archepiscopo remisso." Thus passing through all degrees of temperature, from torrid to frigid. He could not have been very indifferent, however, for he preached the Second Crusade, and lost his life at Acre.

Archbishop Hubert Walter (e. 1193, d. 1205), a companion of Richard Cœur de Lion in the Crusade of the Holy Land, raised the money to ransom him from his Austrian

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prison, and held his kingdom safely for him in his long absence, while none knew if he were alive or dead.

The way in which King Richard was discovered in his Austrian prison is thus celebrated by Mrs. Hemans:

"The Troubadour o'er many a plain
Hath roamed unwearied, but in vain.
From Ebro's banks to Danube's wave,
He hath sought his prince, the loved, the brave
But hark! that solemn stillness breaking,
The Troubadour's wild song is waking,
'Twas loved by the Lion-heart who won
The palm in the field of Ascalon.
And now afar o'er the rocks of Rhine
Peals the bold strain of Palestine.
The bard hath paused, for another tone
Blends with the music of his own;
And his heart beats high with hope again
As a well-known voice prolongs the strain.
'Tis he, thy prince, — long sought, long lost,
The leader of the red cross host!
'Tis he! to none thy joy betray,
Young Troubadour! away! away!
Away to the island of the brave,
The gem on the ocean wave,
Arouse the sons of the noble soil
To win their lion from the toil.
And a thousand harps with joy shall ring
When Merry England hails her king."

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Archbishop Langton (b. 1150, e. 1207, d. 1228) was a great and good man, fearlessly reproving and threatening King John, pursuing him through all his falsehoods and evasions of the laws, demanding a solemn guaranty of rights and liberty, which was at last obtained when the king was forced to sign the Magna Charta at Runnymede. Pandulph told the king the primate ought to excommunicate the barons for daring to present the charter, but Stephen Langton replied: "I ought rather to excommunicate the foreign mercenaries who overrun the kingdom, and will do so, unless the king instantly dismisses them."

According to Sir Edward Coke, "Magna Charta is such a fellow that he will have no sovereign."

Archbishop Boniface (e. 1245, d. 1270), an Italian priest, called the Handsome Archbishop, when on a round of parochial visits, came to Smithfield Priory, where he was informed that, having a learned bishop of their own, they required no other oversight. The furious archbishop struck the prior in the face with his own consecrated fist, crying out: "Does it become you English traitors so to answer me?" He tore the prior's rich cope

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to tatters, and threw him against the wall with such violence as nearly to kill him. The canons pulled away the archbishop, and his attendants took a hand in the turmoil. The citizens were aroused and would have torn the archbishop in pieces, if he had not made his escape to Lambeth Palace. He was finally forced to leave the country.

Other times, other manners.

In 1349 Archbishops Stratford, Ufford, and Bradwardine all perished in one year of the Black Death.

Archbishop Sudbury (e. 1375, d. 1381) was beheaded by the followers of Wat Tyler, because he had called them "shoeless ribalds." His head was borne on a lance in triumph through the streets.

Archbishop Courtenay (b. 1342, e. 1381, d. 1396) was at the head of a council to condemn Wycliffe, when an earthquake in the midst of the proceedings terrified every prelate present except Courtenay. He told them it was a warning from God to Wycliffe to make him quake and to shake his sandy foundations. Courtenay was the first aristocratic primate.

Archbishop Arundel (b. 1353, e. 1396. d.

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1413) was Bishop of Ely at twenty-two years of age. Fuller asks: "Did he obtain his preferment by *a*bility or *no*bility?" In 1388 he was translated to the see of York, and in 1396 to the primacy of Canterbury. This was the first instance of a translation from one archbishopric to the other.

Arundel persecuted the Lollards, and was said by them to have been seized with the inflammation of the throat, which terminated his life, while sentencing Lord Cobham to the flames.

Cobham had declared that "the Pope, the bishops, and the friars constituted the head, the members, and the tail of Antichrist." After that, of course, he went Towerwards.

Archbishop Kemp (b. 1380, e. 1452. d. 1454) built St. Paul's Cross, at that time one of the chief ornaments of London. He was thirty-five years a peripatetic bishop,—Rochester, 1419, Chichester, 1421, London, 1421, York, 1426, Canterbury, 1452, where he died.

Archbishop Morton (b. 1420, e. 1486, d. 1500) used to argue thus:

"If a man lives luxuriously, surely he has money in plenty, and can well afford to give

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to his king and church. If a man lives frugally, then it is certain he is thrifty and has laid by money, and must have something to spare for king and church." In England the horns of a dilemma are still sometimes called "Morton's Fork."

This prelate built a magnificent gateway to his palace at Lambeth.

Archbishop Warham (b. 1450, e. 1503, d. 1532) is thus described by Erasmus: "He found leisure for the strict performance of his private devotions; to celebrate mass almost daily; to hear prayers read several times a day; to decide causes in his court; to receive foreign ministers; to attend the king's council; to adjust disputes which arose among his churchmen; to give dinners to his friends, whom he often entertained in parties of two hundred; and, along with all this, for reading every learned publication which appeared.

"So this illustrious man made the day, the shortness of which many allege as a pretext for their idleness, long enough for all the various public and private duties he had to perform."

His book of expenses shows that he spent thirty thousand pounds in repairing and beautifying the different see-houses in his diocese.

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He crowned Henry VII., and opposed the supremacy of the Church claimed by Henry VIII., having previously disapproved of the king's marriage with Katherine of Arragon, because she was his brother's widow.

Warham was quite eclipsed by Archbishop Wolsey, of York, who drew all causes to his court legatine, whilst all other ecclesiastical jurisdiction in England kept a continual holiday, but he bore this with great moderation, contented with less honour, so that he had less envy.

Archbishop Cranmer (b. 1489, e. 1533, d. 1556), the most eminent prelate of Canterbury, was the man who acted the principal part in the compromise between the Catholics and the Protestants, which produced the Church of England. He was burnt at the stake by Queen Mary for treason against her in supporting Lady Jane Grey, and for heresy against the Pope and Catholic Church. Hoping to save his life, he recanted, but at his execution he declared that the hand which had signed that paper should be the first to burn, and held it in the flames until it was consumed.

Archbishop Pole (b. 1500, e. 1556, d. 1558) lived many years in exile on account of

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his opposition to Henry VIII.'s divorce schemes. He was Queen Mary's cousin, and perhaps her former lover. On her accession to the throne, she recalled him to England, and the very next day after his predecessor was burnt at the stake, raised him to the primacy. She mulcted other bishops for his better support; refurnished his palace; provided him with a hundred servants, and all other things befitting the representative of the humble net-maker of Galilee. He lived only two years to enjoy the sunshine of royal favour, and died of a malignant fever on the next day after the queen.

Great numbers of ecclesiastics perished of this fever. Thirteen bishops died in four months, which contributed not a little to make the change in religion from Catholic to Protestant easier for Queen Elizabeth to inaugurate.

Archbishop Parker (b. 1504, e. 1559, d. 1575) had narrowly escaped martyrdom in the Marian persecutions, but after the accession of Queen Elizabeth he engaged the bishops to take each a portion of the Bible for revision; the whole was called Parker's Bible, or the Bishop's Bible. In the first edition, the portrait of the Earl of Leicester is placed

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before the book of Joshua, while Lord Burleigh adorns the Psalms. In a later edition the portraits are withdrawn, and the arms of Archbishop Parker are substituted in place of Lord Burleigh.

Queen Elizabeth told Parker she repented having given bishops' sees to any married men, and, after a visit at his palace, where she had been entertained at vast expense, she made the following pretty speech to Mrs. Parker at her leave-taking: "And you, madam, — wife I may not call you; mistress I am ashamed to call you, and so I know not what to call you, — howsoever, I thank you."

In the progress of Queen Elizabeth through Kent, Archbishop Parker considerately sent Lord Burleigh a package of tracts and treatises concerning the history and antiquities of the places they would visit on the road, as "it would not be desirable for her Majesty to find him at a loss to answer the questions she would be sure to ask him." Parker also kindly added notes to all these works for the premier's better instruction and guidance. To these Burleigh added his own remarks and corrections, when his quick eye perceived oversights and errors, and returned the collection to the archbishop with his revise.

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When the act of uniformity was imposed on the clergy, Parker assembled them at Lambeth Palace, and put before them a man dressed in the required style of ecclesiastical millinery, saying: "Make no words. Ye that will subscribe, write *Volo;* those that will not, write *Nolo.*" Nearly half the members refused and were suspended or imprisoned.

Parker's library is still the pride of Corpus Christi College.

Archbishop Grindal (b. 1519, e. 1575, d. 1583) was a man of profound learning and deep piety, mild, affable, and generous. He hesitated about accepting a mitre from dislike of what he considered the mummery of consecration. He offended Queen Elizabeth, and was ordered by her "to keep his house." She suspected the "prophesyings" at some meetings which he attended were of a political nature, and he never regained her favour; in fact, she treated him with great and unmerited harshness.

Archbishop Whitgift (b. 1530, e. 1583, d. 1604) sent Attorney-General Coke a gift of a Greek Testament, with the message that he had studied the common law long enough

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and should henceforward study the law of God.

Archbishop Bancroft (b. 1544, e. 1604, d. 1610) made a will giving much to the Church, but cancelled it to prevent others cancelling it for him.

That he foresaw the civil war is proved by his second will, in which he gave his library to the University of Cambridge in case the archiepiscopal see should be extinct, thus preventing the destruction of his books. Libellers wrote of him:

> "He who never repented of doing ill,
> Repented that once he made a good will."

Archbishop Laud (b. 1573, e. 1633, d. 1645) was a bigoted churchman; he ordered a man branded S. L. on both cheeks, meaning Schismatic Libeller, but it was read Stigmata Laudis or Laud's Disgrace. He called the Scots in their great council "the rascal, riotous multitude." He was very angry when the king's fool, being called upon to say grace before meat, delivered himself on this wise: "Great laud to the king and little Laud to the devil," but, as there was apparently nothing for him to take hold of, he was obliged to

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let it pass. At another time, on still greater provocation, Laud demanded the dismissal of the fool. King Charles complied with the request, but had his own private gibe at the archbishop, who of course had no redress against the king. King Charles said in council: "Write down that Archy is no fool; he has called the archbishop one, and therefore we are all agreed, his Grace included, that the man is no longer entitled to the appellation."

There is an old description of the manner in which Laud administered the sacrament, as follows: "As he approached the communion-table, he made several lowly bowings, and, coming up to the side of the table where the bread and wine were covered, he bowed seven times, and then, after the reading of many prayers, he came near the bread and gently lifted up the corner of the napkin wherein the bread was laid, and when he beheld the bread he laid it down again, flew back a step or two, bowed several times, then drew near again, and opened the napkin and bowed as before. After repeating the same performance with the wine, he partook of the sacrament."

This bishop perished on the scaffold at the

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hands of the Puritans, and the see remained vacant fifteen years. He was hounded to his death by the very man whose cheeks he had branded.

Archbishop Juxon (b. 1583, e. 1660, d. 1663), while Bishop of London, attended Charles I. at his execution, and said to him: "There is but one stage more, which, though turbulent and troublesome, is yet a very short one. Consider, it will carry you a great way, even from earth to heaven." "I go," replied the king, "from a corruptible to an incorruptible crown." To the bishop the king then gave his George from the Order of the Garter, saying, with emphasis: "Remember!" No explanation of this mysterious injunction has ever been given.

At the Restoration, Charles II. rewarded Juxon by appointing him archbishop of the see of Canterbury.

Archbishop Selden (e. 1663, d. 1677) remained in London through the horrors of the plague, and preserved multitudes who were perishing from want and lack of care.

Archbishop Sancroft (b. 1616, e. 1677, d. 1693), while dean of St. Paul's, was much interested in repairing the cathedral, and, when the great fire swept away all that he

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had accomplished, he gave fourteen hundred pounds toward the new edifice.

In 1677 he was unexpectedly advanced by Charles II. to the archbishopric of Canterbury. Not long afterward he attended the king on his death-bed.

He wrote with his own hand the petition to James II., which was signed by himself and six other bishops, against reading the Declaration of Indulgence in the churches, for which "misdemeanour," as it was called, they were sent to the Tower, but afterward triumphantly acquitted.

On the accession of William and Mary, he refused to take the oath of allegiance, remaining a loyal subject to the king who had imprisoned him. When Queen Mary sent to ask his blessing, the primate replied, "Tell your princess first to ask her father's blessing; without that, mine would be useless."

He was deprived of his see by King William, and retired to private life.

"He left high Lambeth's venerable towers,
For his small heritage and humble bowers.
Now with his staff on his paternal ground,
Amid his orchard-trees he may be found,
An old man late returned, where he was seen
Sporting, a child, upon the village green.

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How many a changeful year had passed between,
Blanching his scattered hair, but leaving there
A heart kept young by piety and prayer;
That to the inquiring friend could meekly tell,
'Be not for me afflicted; it is well,
For 'twas in my integrity I fell.'"

— REV. JOHN MITFORD.

"Is not good Sancroft in his holy rest,
In the divinity of his retreat,
The brightest pattern earth can show?"

— *Ode to Sancroft,* JONATHAN SWIFT.

Archbishop Tillotson (b. 1630, e. 1691, d. 1694) was appointed to supersede Sancroft, but only accepted the honour with extreme reluctance, and allowed Sancroft to remain at Lambeth nearly a year.

Tillotson was said to have brought the art of preaching to perfection. His style was practical, and remarkable for simplicity and clearness. Dryden declared, if he had any talent for English prose, it was owing to his having often read the writings of this great man. Tillotson asked the actor Betterton how it came about that, after he had written the most moving discourse that he could, though he was deeply touched himself, and spoke as feelingly as he was able, yet he could never

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move people in the church as the other did on the stage. "That," said Betterton, "is easily accounted for. You are only *telling* them a story, whereas I am *showing* them facts."

The family of a popular American preacher thought it would be a sin and a shame if his beautiful sermons were not put before the world in a permanent form, therefore, after his death, they were collected and published. The book was reviewed, the sermons were given warm praise, and the critic wound up by saying: "Our raptures would have been still greater if we had not chanced to read these sermons some time ago as the productions of one Tillotson."

A Welsh curate, hearing this tale, said: "I do better than that; I have a volume of sermons by Archbishop Tillotson, which I translate into Welsh, and then retranslate into English, after which the archbishop himself would not know his own compositions."

It was reported that Tillotson had never been baptized, and verses were written on the subject:

"Oh, sorrowing, wretched, Anglican Church!
Speak not of your Head nor Archbishop,

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For the schismatic primate and Hollander king
Are still in want of christening."

Byron wrote:

"Much English I cannot pretend to speak,
Learning that tongue chiefly from its preachers,
Barrow, South, Tillotson, whom every week
I study, also Blair, the highest reachers
Of eloquence in piety and prose."

Tillotson followed the example of his predecessors, Selden and Sancroft, in their open-handed benevolence, so far that at his death no fortune was left for his family. Queen Mary settled a pension on his widow. His MS. sermons were sold for the highest price that had ever been paid for any copyright in England.

Archbishop Tenison (b. 1636, e. 1694, d. 1715) was one of the strongest opponents of the Catholics all through the reign of King James II., even writing books against them as idolaters.

After Queen Mary died, King William was very anxious to prevent the Princess Anne from having any share in the government, and, as the surest way of keeping it from her, he appointed Tenison one of the lords to

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whom he delegated his authority while absent, feeling confident that Anne would not try to unsettle any administration of which an archbishop formed a part; hence the following lines:

"Will's wafted to Holland on some state intrigue,
Desirous to visit his Hogans at Hague;
But lest in his absence his subjects repine,
He cantoned his kingdoms, and left them to Nine,
Eight ignorant peers, and a blockish divine."

Archbishop Secker (b. 1693, e. 1758, d. 1768) crowned George III. When the king approached the communion-table to receive the sacrament, he asked the primate whether he should not lay aside his crown. Secker did not know what had been the custom, so the king decided for himself and removed his crown.

Archbishop Secker's first rule of conversation: *Silence.*

Archbishop Manners Sutton (b. 1755, e. 1805, d. 1828) came to the primacy in a novel fashion. William Pitt, Prime Minister of England, promised the place to the Bishop of Winchester, who indiscreetly boasted of his expected promotion. King George III. heard of it, and resolved to circumvent his coun-

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sellor, whom he loved none too well. Accordingly he betook himself early in the morning to the residence of Bishop Sutton and demanded to see him at once, although informed that he was not dressed and could see no one before breakfast. At last the bishop appeared in his dressing-gown, and nearly fainted when he beheld the lackey holding his Majesty at bay on the doorstep. The king gave him no time to recover, but made him "Primate of all England" on the spot, with the servants as witnesses.

When Pitt arrived at court to bring forward his candidate, the king informed him an Archbishop of Canterbury had been appointed, and could not be removed except for cause. Pitt gave smiling congratulations, but afterward spoke of the affair as "a rather scurvy trick."

Archbishop Howley (b. 1765, e. 1828, d. 1848) crowned Queen Victoria. As he was placing the crown on her head, a ray of sunshine broke through the clouds, and, falling on her face, surrounded her with a kind of halo. Mr. Martin, in his historical painting of the coronation, which contains more than one hundred portraits, has chosen the dramatic moment when Lord Rolle, in retiring

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backward down the steps of the throne, lost his footing and fell, and her Majesty, forgetting all the pageantry of which she was the central figure, started forward impulsively, as though to save him. One of the giddy young peeresses remarked, it was "only according to Lord Rolle's rôle to roll."

The archbishop requested the Duke of York to alter his practice of travelling to the Newmarket races on Easter Sunday, and playing whist on the road in his open coach. The duke declined to make any change, though he added by way of compromise that he always had a Bible and prayer-book in the carriage.

Archbishop Tait (b. 1811, e. 1868, d. 1882) was the first archbishop with whom Queen Victoria cultivated a personal friendship. She appointed him in opposition to Disraeli, at that time her prime minister.

Archbishop Temple (b. 1821, e. 1896, d. 1902) crowned King Edward VII. on August 9, 1902. The lord primate first read the recognition, beginning: "Sirs, I here present unto you King Edward, the undoubted king of this realm," etc. After various ceremonies, the archbishop asked: "Sir, is your Majesty willing to take the oath?" Following

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the oath came the anointing prayer and ceremony. The aged primate had difficulty in placing the ring on the king's finger and the crown on his head, also in kneeling to pay homage, when he was unable to rise until the king assisted him. He appeared to be fainting, and was almost carried to the altar. Queen Alexandra having been crowned by the Archbishop of York, the primate by a great effort concluded the service. He died a short time afterward.

Archbishop Davidson (e. 1902) was Dean of Windsor and Bishop of Winchester before being translated to Canterbury. In his biography of his father-in-law, Archbishop Tait, he writes: "I remember my bewilderment when, a few days after I had settled at Lambeth, the archbishop rebuked me seriously for a temporary absence, which he said had prevented him from despatching an urgent and important letter because I had not seen it. Seeing my surprise, he added: 'I have never, if I could help it, written a letter of importance without giving it to somebody to pick holes in; for I often find the silliest people are the best critics.'" At another time the archbishop said: "Davidson, write and tell

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that man he is a consummate ass, but do it very kindly."

GENERAL REMARKS

It is the proud privilege of the Archbishop of Canterbury to crown the sovereigns of England. In the House of Lords the archbishops take precedence of every one except the princes of the royal family. The primate's title is Metropolitan of all England, and he resides at Lambeth Palace.

"Lambeth, the envy of each band and gown."
— POPE.

The see at one time remained vacant four years on account of the plague; at another time William Rufus left it unfilled four years in order that he might enjoy the revenues. There was an interregnum of twelve years between the execution of Charles I. and the restoration of Charles II.

Among the few pleasant anecdotes of the hated King John is the one found in Percy's "Reliques," relating to the wealthy abbot of Canterbury, who was enjoined under penalty of losing lands and life to answer three ques-

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tions, *viz.*, "How much the king is worth?" "How soon the king could go round the world?" and "What the king does thinke?" The abbot's shepherd volunteered to answer in his stead; disguising himself in the ecclesiastical vestments, he repaired to court and gave the following replies: "As the Saviour was sold for thirty pence, the king must be worth a penny less, *i. e.*, twenty-nine pence." "If the king will rise and ride with the sun, in twenty-four hours he can ride around the world." To the last and most difficult query of the king, "What do I thinke?" he said:

"Yea, that shall I tell and make your Grace merry,
You thinke I'm the Abbot of Canterbury;
But I'm his poor shepherd as plain you may see,
That am come to beg pardon for him and for me."

Both were pardoned, and the shepherd rewarded.

An Archbishop of Canterbury once sent to one of his vicars a present of ten pounds. The witty vicar returned thanks, saying: "Tell his Grace I own him a man of God, for I have seen his angels."

David Whitehead might have been Archbishop of Canterbury, but would not, saying he could live plentifully on the preaching of

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the gospel. It was he who, when Queen Elizabeth said to him, "Whitehead, I love thee the better because thou art unmarried," replied: "In truth, madam, I love you the worse because you are unmarried."

Queen Elizabeth granted the use of the crypt of this cathedral to a colony of French refugee Huguenots. They set up their silk looms there, and screened off a part for their church; indeed, some of their descendants worship there to this day.

Oliver Cromwell carried away the sword belonging to the Black Prince, which had long hung over his tomb, where he was buried by the side of Becket's shrine. King Henry IV. and his queen were also buried on this spot. The king's body was found entire after the lapse of four hundred years, — a first-class miracle ready to their hands, if only the monks had known of it.

As Canterbury was so near the Continent, just across the Straits of Dover, it was not strange that it should have the first churches after the invasion of both Romans and Normans.

Dean Alford of this cathedral expressed his satisfaction on editing a Greek work by saying he "had omitted more than one thou-

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sand commas, which prevented the text from being properly understood." Very good, had not the dean himself inserted in this very sentence a redundant comma after "which," which comma deprived his labours of all their glory.

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II

YORK CATHEDRAL

YORK is in Yorkshire, in the north of England. York is Eurewic, pronounced Yoric, and means the town on the river Eure, now the Ouse.

A church was established here in 314 by the Romans. The Conqueror destroyed that church, which was rebuilt and finished about 1150, but all that is now to be seen is of later date. The church, as it now stands, was reconstructed in 1472. It is a cathedral of the Old Foundation, and is dedicated to St. Peter.

Its length is 486 feet; width at transept, 250 feet; width of front, 106 feet; height of western towers, 196 feet; height of central tower, 198 feet.

York is the largest, and, all things considered, the most magnificent of English cathedrals. It has, without doubt, the best cathedral front in England. The enormous windows on the end are called the Five Sisters; they are forty-four feet high, and have survived two

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YORK CATHEDRAL

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fires. They are sometimes called the "Jew Windows," perhaps because they were paid for by exactions from the Jews. This cathedral has also the finest stained glass. The ancient glass is extremely fine, of a pale green, diapered with a shade of a darker colour, and the original glass in the east window is a wall of colour; this makes the interior exceedingly impressive. In place of this wonderful stained glass, the windows of the first York Cathedral had linen soaked in oil. The curvilinear tracery of the west window is universally admired. The chapter-house is extremely beautiful. "Ut rosa flos florum, sic est domus ista domorum." ("As the rose is the flower of flowers, so is this house the chief of houses.") Still its roof is only a wooden sham, and the external buttresses, designed to resist the thrust of a stone roof, have never been tried. The central tower is the largest in England, and one of the finest in the world. In short, as Salisbury is the queen, so is York the king, of cathedrals.

SOME NOTED ARCHBISHOPS

The Archbishops of York are nearly as important as the Archbishops of Canterbury.

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Not quite, however, if one can discern the difference between being Primate of England and Primate of All England. The Popes tried various expedients to reconcile the conflicting claims of York and Canterbury. At one time the Archbishop of Canterbury was appointed papal legate, thus giving him personally an undisputed superiority. Canterbury seems always to have been the favourite child.

Archbishop Paulinus (e. 625, d. 644) was the first to seat himself on the archiepiscopal throne of York. He baptized King Edwin at Canterbury on Easter day, 627; he also baptized in one single day ten thousand men, besides women and children, — altogether fifty thousand souls.

Archbishop Aidan (651) was sent by the monks of Iona, at the request of King Oswald, to convert his heathen subjects. Aidan was the founder of the Northumberland Church. He performed one miracle which we moderns can readily credit, when he gave a company about to start on a sea voyage a bottle of holy oil, telling them to cast it on the waves if in danger of shipwreck, and they should surely be saved. All happened as he foretold, to the great increase of their faith.

Archbishop Thomas of Bayeux (e. 1070,

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d. 1100) was the first Norman prelate. He rebuilt the church destroyed by the Conqueror.

Archbishop Thurston (e. 1119, d. 1140) tried conclusions with him of Canterbury. He also fought in the Scottish wars, and won for King Stephen the victory at the "Battle of the Standards," in which he unfurled the consecrated banners of St. Peter of York, St. Cuthbert of Durham, St. John of Beverley, and St. Wilfrid of Ripon, fastening them on a mast in a wagon placed in the centre of the army. Having been so greatly helped by saints, it was natural that the monks should desire a saint of their very own, so

Archbishop Fitzherbert (e. 1143, d. 1154) was canonized to assist St. Peter in taking care of them.

Archbishop Roger (e. 1154, d. 1181) was not a saint, as one little anecdote goes to prove. At a solemn convocation at Westminster, the Archbishop of Canterbury took the seat of honour, whereupon little Roger, short, fat, and scant of breath, came up, panting and angry, and planted himself squarely in his brother's lap. A baby too heavy to be dandled, Canterbury's servants plucked him

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thence and buffeted him severely. Nevertheless Roger was a great builder, and finished his cathedral about 1150.

He took the king's side in the struggle with Becket, and crowned Prince Henry. This interfered with Becket's vested rights, and, at his request, the Pope suspended Roger from his see. On Roger's complaining to the king, Henry made the speech which caused Becket's assassination; many people held Roger responsible for it, and cried: "Away! betrayer of St. Thomas, his blood is on thy hands!"

He was celebrating mass in Gloucester when one of the great towers fell; but he continued the service unmoved, in spite of the panic.

Archbishop Geoffrey Plantagenet (e. 1191, d. 1212), the son of King Henry II. and Fair Rosamond, was an unwilling bishop. He declined the election, saying he was "fonder of dogs and hawks than books and priests," but he finally yielded.

Archbishop Walter de Grey (e. 1215, d. 1255) is said to have paid the Pope a thousand pounds to appoint him. He was on King John's side during the struggle for

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Magna Charta. He was three times regent of the kingdom, and was a great benefactor to his see.

Archbishop Melton (1329) was leader of the army at the battle of Myton, in which the English were defeated by the Scots. The battle was called "The Chapter of Myton," from the number of clergymen who fought in it. Melton married Edward III. to Philippa in the Minster of York.

Bishop Shoresby (e. 1352, d. 1373) was an excellent man. He drew up a statement which was a foreshadowing of the English ritual. This catechism was in Latin for the clergy, and in English verse for the people.

Archbishop Scroope (e. 1398, d. 1405), the York of Shakespeare's "Henry IV.," was beheaded near York for treason, — the first great churchman to be slain by the law of England. His last request to the executioner was that he would "give him five blows with the sword, in memory of the five wounds of our blessed Lord." At the fifth blow, his head fell. His tomb was resorted to by pilgrims.

Archbishop Neville (e. 1464) gave a feast where one hundred tuns of wine and three hundred tuns of beer were consumed, not to

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mention every known food product, including four porpoises and eight seals.

Cardinal Wolsey (b. 1471, e. 1514, d. 1530) was the most famous Archbishop of York. He took a degree at Oxford at fifteen years of age, and was known as "the boy bachelor." He passed through many stages of promotion, from a curacy to a chaplaincy, then became chaplain to Henry VII. He took care to ingratiate himself with young Henry, who, on his accession to the throne, appointed him first his almoner, secondly his privy councillor. Wolsey managed the war with France so skilfully that, after England won the Battle of the Spurs, he made a treaty which left England the first power in Europe. Rewards came in rapid succession, — Bishop of Lincoln, Archbishop of York, cardinal and legate for life. He was also at different times Bishop of Bath and Wells, of Durham and of Winchester, and Abbot of St. Albans. After he brought the Duke of Buckingham to the block, it was said of him: "The butcher's dog has pulled down the fairest buck in Christendom," Henry being the butcher, and Wolsey the dog. It was also reported that Wolsey was the son of a butcher, as in the alliterative distich:

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"Begot by butchers and by butchers bred,
How high his honor holds his haughty head."

In truth, he rivalled royalty itself in the imperial pomp of his palaces at Whitehall and Hampton Court, in the sumptuous tables daily spread in his hall, in the forty-four gorgeous copes worn in his chapel, in his running footmen clothed in rich liveries, and his bodyguard with gilded poleaxes. He also used vast sums in founding his colleges at Ipswich and Oxford. He seemed to possess the talismanic word, — the open sesame which threw wide for him every door of profit and honour. When everything was at the top wave of success, the king ruined all by his determination to divorce the queen. Wolsey failed to obtain the Pope's consent, and all Henry's accumulated wrath burst out against his too faithful servant. In his fall he exclaimed: "Had I served my God as faithfully as I have my king, he would not have forsaken me in mine age!"

Wolsey was arrested for high treason, but, on his way to the Tower, he was taken ill and died at Leicester Abbey. So perished the genius who made possible the glories of the British Empire of to-day; for Wolsey delib-

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erately set himself to preserve the balance of power in Europe, as a means of raising his country from its insular condition to a first-rate power, and that end he accomplished solely by diplomacy.

Archbishop Heath (e. 1555, d. 1579) was a moderate man, who would not allow the least spark of persecution to be kindled in his diocese. He positively refused to crown Queen Elizabeth as supreme head of the Church, saying St. Paul had forbidden a woman to speak in the church, and it was not fitting the Church should have a dumb head. On that account, she deprived him of his see; but she had a great respect for him, and often visited him after he retired to private life, though later she was guilty of some cruelty toward him in reference to Mary, Queen of Scots.

Archbishop Williams (b. 1582, e. 1641, d. 1650), having been nearly murdered on his way to the House of Lords, proposed to the bishops to join with him in a declaration that they could no longer attend Parliament without danger to their lives. Eleven bishops signed this paper, protesting against the validity of the votes in their absence. They were

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impeached by the Lower House, and sent to the Tower, but afterward released, though by this petition they lost their votes in Parliament.

Archbishop Dawes (b. 1671, d. 1724) apologized when his clergy dined with him for the first time after the death of his wife, fearing that they did not find things in as good order as they used to be in the time of poor Mary, and added, with a melancholy sigh: "She was indeed Mare Pacificum." A curate, who knew pretty well what she had been, called out: "Ay, my lord, but she was Mare Mortuum first." The curate gained his promotion.

Archbishop Blackburn (e. 1724, d. 1743) is asserted to have been a buccaneer, and it is said that one of his brethren of that profession, having asked, on his arrival in England, what had become of his old chum Blackburn, was answered: "He is Archbishop of York;" but this is not proved. It was said of him he gained more hearts than souls.

GENERAL REMARKS

Richard III. was crowned in York Minster a second time after the supposed murder of

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Edward V., in order to make his title more valid.

When one thinks of the expense of building these monster churches, the wonder may be lessened by remembering that there were no strikes and no eight-hour law, and the workmen were satisfied to labour for a penny a day, with a reversionary claim on St. Peter at a high rate of interest.

Emerson says: "Plainly there has been a great power of sentiment at work in this island, of which these buildings are proofs, as volcanic basalts show the work of fire which has been extinguished for ages. . . . But the age of the Wycliffes, Cobhams, Arundels, Beckets; of the Latimers, Mores, Cranmers; of the Taylors, Leightons, Herberts; of the Sherlocks and Butlers, is gone. Silent revolutions in opinion have made it impossible that men like these should return or find a place in their once sacred stalls. The spirit which dwelt in the Church has glided away to animate other activities."

It is said of the clergymen of the Established Church in the present day that they know how to make the most of life, without prejudice to the life to come.

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III

LONDON CATHEDRAL, COMMONLY CALLED ST. PAUL'S

LONDON is in Middlesex, in the southeastern part of England. Its name is derived from the Celtic Lyn din, a lake fort, which, after the Roman invasion, was translated to Londinium. Middlesex meant Middle Saxons, in the same way that Sussex and Essex and Wessex meant South Saxons, East Saxons, and West Saxons.

The cathedral, which is one of the Old Foundation, was at first named the East Minster, to distinguish it from the West Minster. When it was raised to a cathedral, it was dedicated to St. Paul.

It is the third largest church in Christendom, being surpassed only by St. Peter's at Rome and the Milan Cathedral. Nevertheless, it could stand inside St. Peter's. Its dimensions are: length, 500 feet; width at transept, 250 feet; width of west front, 190

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feet; height to the top of the cross on the dome, 365 feet.

The cathedral occupies the site of a church founded by Ethelbert in 610. Four hundred years later that church was destroyed by fire. It was forty years in rebuilding, and was larger than the present edifice. It was struck by lightning in 1561, and before the repairs were completed, it was burned in the great fire of 1666. Fortunately it was wholly destroyed at that time, and was then rebuilt in its present form, 1675 to 1710.

St. Paul's is the only Renaissance cathedral in England, and the only one that has a dome. It is a great architectural triumph. On the west front is a colossal bas-relief of St. Paul's conversion, and a statue of that saint fifteen feet high. The entrance is approached by twenty-two marble steps. There is a double portico; the lower tier has twelve Corinthian pillars fifty feet high, and on the upper portico are eight pillars forty feet high. The double dome also has Corinthian pillars. The weight of the cross and ball at the summit is about nine thousand pounds. Twelve persons can stand at one time inside the ball. The whispering gallery extends 162 feet, and the

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lowest whisper is distinctly audible from one end to the other.

Without the fire of London, the world might never have known one of its greatest architects. Had not St. Paul's been required, Christopher Wren would have found no opportunity to display the magnificence of his genius, though even while he was an undergraduate at Oxford, Evelyn writes of him in his diary in terms of high praise: "I visited that miracle of a youth, Mr. Christopher Wren, nephew of the Bishop of Ely," and later he alludes to him as "that prodigious young scholar."

St. Paul's as it now stands was built by Sir Christopher Wren. When he submitted his plans to King Charles II., the king chose the poorest of them all, or as he said, "pitched upon it" ("pounced upon it," in another version). By good fortune he gave Wren permission to make alterations in the plan. On the strength of this, the architect took an entirely different plan, one which had been rejected by the king. Charles died long before the dome was raised, so he never knew the difference.

A man on the board of directors insisted on a spire. The obliging architect drew a

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gorgeous plan, with a spire on top of his dome, without the slightest intention of allowing the monstrosity to materialize. It still remains on paper, a laughable absurdity.

The Duke of York, afterward James II., ordered, and absolutely insisted on, side recesses, to be utilized for chantry chapels when the church should become Roman Catholic, which detracted much from the beauty of the design, and was a great affliction to the builder.

When Wren laid the foundations of St. Paul's, he found the remains of three other churches. There were Saxon stone coffins lined with slabs of chalk. Lower down were British graves, containing ivory and wooden skewers that had fastened the shrouds. At the depth of fifteen feet the workmen came upon Roman urns. It was reported that horns of oxen and deer were uncovered, which were supposed to indicate that there had formerly been a temple to Diana on that spot, and that these animals had been sacrificed in honour of the goddess, but this was untrue; no such remains were discovered.

The cathedral was built in thirty-five years, and had one architect, one principal mason, and one bishop. In that space of time not

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only had King Charles died, but also King James; Queen Mary and King William had passed away before the cathedral was dedicated, in the reign of Queen Anne.

The Duchess of Marlborough sneeringly remarked: "Wren is dragged up and down in a basket two or three times a week for a paltry two hundred pounds a year." But Sir Christopher took another view of it, saying: "I build for eternity;" and the poet exclaimed:

> "He thought not of a perishable home
> Who thus could build."

Macaulay looked upon it from still another point of view when he wrote: "When some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

Before the completion of his task, complaints were brought against Wren, and false accusations of dishonesty. He was deprived of his place, and, like another Christopher, he experienced the ingratitude of men in his old age. But all that is now swept away and forgotten; only admiration for his genius remains. He lies in his glorious cathedral, and

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over the north portal, as well as over his tomb, is inscribed his proud memorial:

"Lector, si monumentum requiris, circumspice."

("Reader, if thou askest for a monument, look around thee.")

James Russell Lowell said at a physician's dinner that "this famous motto would be equally applicable to a physician buried in a churchyard, both being interred in the midst of their works."

Many famous names are to be read on the monuments in St. Paul's. Among them are those of Doctor Johnson, Sir Joshua Reynolds, Landseer, Turner, Nelson, Collingwood, Napier, and the Duke of Wellington. It would seem that Nelson should have been buried in Westminster, in memory of his famous battle-cry: "Victory or Westminster Abbey!" But St. Paul's has become the burial-place of soldiers and artists, as Westminster that of poets and authors. Nelson's coffin was made from the wood of one of his battle-ships, and enclosed in the marble sarcophagus which Cardinal Wolsey designed for himself. Wellington's funeral car was composed of captured cannon.

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SOME NOTED BISHOPS

Bishop Erkenwald (i. 675, d. 693) was sainted, and was worshipped for generations. His life was reported to have been full of miracles. One day, while preaching in the wild forests, one of the two wheels of his conveyance came off. The congregation under the oaks might have remained unconverted, but the wheel which was left was equal to the emergency; it was imbued with special powers of holding itself in a state of equilibrium, and all alone it bore the placid bishop to his destination. He should have taken out a patent, — the Erkenwald wheel would have had a great run.

Bishop William (i. 1051, d. 1075) read the papal interdict against the whole realm of England, but did not read the ban against the king, therefore the godless John, the cause of all the trouble, remained unharmed. Finally, with Stephen Langton and the other bishops, Bishop William met the king in council, and that was the prelude to signing Magna Charta.

Bishop Fulke (i. 1075) declared, when the Pope laid a tax of one-tenth on the Church of England, Scotland, and Ireland: "Before I will submit the Church to such slavery, I

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will lay my head on the block." The Bishop of Worcester, less refined, said: "I'll be hanged first." They espoused the cause of the barons, and rejoiced with them in their victory.

Bishop Foliot (i. 1163, d. 1187) was one of Becket's strongest antagonists. When Becket was consecrated, Foliot said: "The king has wrought a miracle; he has turned a soldier and a layman into an archbishop."

Foliot excommunicated several persons, but finally this terrible weapon of the clergy was turned on himself, and he was excommunicated by Becket. The news was made known by a man crying aloud in St. Paul's during the celebration of mass: "Know all men that Gilbert, Bishop of London, is excommunicated by Thomas, Archbishop of Canterbury." In spite of book, bell, and candle, Foliot defied Becket, though finally he yielded so far as to absent himself from his cathedral. He preached in Canterbury on the day of King Henry's penance, but probably did not see the propriety of imitating the king in receiving flagellation for his sins against St. Thomas.

Bishop Gilbert (i. 1436, d. 1448) was called the Universal, for he had vast and comprehensive learning, but was slightly avaricious. At

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his death, his boots, full of silver and gold, were conveyed to the exchequer.

Bishop Bonner (b. 1495, i. 1540, d. 1569) enraged Pope Clement, who talked of throwing him into a cauldron of boiling lead. He was a main instrument in the Marian persecutions, and was called "Bloody Bonner," having caused the death of more than two hundred martyrs.

> "If one by shedding blood for bliss may hope,
> Heaven's widest gate for Bonner doth stand ope."

"Yea," as Thomas Fuller has it, "bloody Bonner had murdered many more had not that hydropsical humour which quenched the life of Queen Mary also extinguished the fires at Smithfield."

Bonner was the only Catholic bishop whom Queen Elizabeth would not permit to kiss her hand on her accession to the throne. He refused to take the oath acknowledging Elizabeth's supremacy; and she sent him to the Marshalsea prison, where he died ten years later.

Bishop Ridley (b. 1500, i. 1550, d. 1555) refused to enter the choir until the candles were extinguished. He pulled down the altars, and ordered the eucharist administered

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at tables in the middle of the churches, which tables the Catholics called oyster boards. He signed the will of Edward VI., which settled the crown on Lady Jane Grey. Queen Mary condemned him to be burnt at the stake for heresy and treason.

Bishop Aylmer (b. 1521, i. 1576, d. 1594) was tutor to Lady Jane Grey, who said: "He teaches me so gently, so pleasantly, with such allurements to learning, that I think all the time nothing whiles I am with him." In the cathedral he would sometimes produce a skull from under his gown, to stimulate the flagging attention of his hearers.

He was accused of cutting the elms at his palace of Fulham, but the Dean of Ely came to his rescue at a dinner-party by inquiring: "How long since they were cut?" "About six months," was the reply. "That being the case," said the dean, "you must really forgive the bishop for cutting them, as he has since wrought a miracle; and they are marvellously grown in the time, for I assure you, four days ago they seemed to be about two hundred years old."

Queen Elizabeth herself could have witnessed for him, for she had lately lodged at his palace, and "misliked but that her lodg-

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ings were kept from all good prospect by the thickness of the trees." Later the bishop offended the queen by preaching against dress; she vowed if he held any more such discourse, she would fit him for heaven, where such matters would not be under his control. Probably he had never counted her three thousand gowns, or he would have chosen another topic.

Bishop King (b. 1559, i. 1611, d. 1621) directed that his epitaph should be the one word "Resurgam." It is possible that this was the piece of a tombstone accidentally brought into the new cathedral by a workman to mark the place for the centre of the dome, and which had only that word upon it. This was held to be an omen, consequently a phœnix was carved over the south portico of the reconstructed cathedral, with the motto "Resurgam."

James I. styled Bishop King the "king of preachers."

Bishop Compton (b. 1632, i. 1675, d. 1713) had charge of the education of the future queens, Mary and Anne. As he himself had no great amount of learning (owing his promotion to his violent attacks on popery), it was unlikely that the daughters of James II.

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should rival the daughters and nieces of Henry VIII. in their attainments. According to Miss Strickland, "The princesses either studied or let it alone, as suited their inclinations." It suited those of the Lady Anne to let it alone, for she grew up in a state of utter ignorance. Her spelling is in the style lashed by her contemporary, Swift: "Here is beau spelling, 'tru tel deth.'"

Bishop Compton conducted the Princess Anne to his house when she deserted her father, and he also crowned William and Mary. At the reopening of St. Paul's, he preached from the text: "I was glad when they said unto me, 'Let us go into the house of the Lord.'" He was one of those who revised the prayer-book.

Bishop Sherlock (b. 1678, i. 1748, d. 1761) was a nominee for both London and Canterbury when this rhyme was indited:

"At the Temple one day, Sherlock taking a boat,
The waterman asked him, 'Which way will you float?'
'Which way?' says the doctor, 'Why, fool, with the stream.'
To St. Paul's or to Lambeth was all one to him."

Bishop Terrick (i. 1764, d. 1777) told Doctor Trusler he offered the clergy inducements

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to idleness. Trusler impudently replied: "I make £150 a year by selling my manuscript sermons: if you will provide me with a benefice of the same value, I will gladly discontinue their sale."

In Cowper's "Task," Trusler is alluded to as "A grand caterer and dry-nurse of the Church."

Bishop Porteus (b. 1731, i. 1787, d. 1809), on his presentation at court, was addressed by the king first in French, then in Italian; but the bishop understood neither language. The king expressed surprise, but the bishop asserted: "The devil is as much mortified by a reproof in plain English, as in any other dialect."

Bishop Blomfield (b. 1786, i. 1828, d. 1857) defined in the following manner the duties of an archdeacon, when a question as to what they were was raised in the House of Commons: "An archdeacon is an ecclesiastical officer who performs archidiaconal functions," and with this exhaustive answer both Houses were satisfied. So much for a weighty manner. One would think they might as well have turned to the canon law, where the archdeacon is simply described as the bishop's eye.

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The Duke of Wellington once received the following letter from a noted Scottish botanist:

"MY LORD DUKE: — It would gratify me extremely if you would permit me to visit Strathfieldsaye at any time convenient to your Grace, and to inspect the Waterloo beeches.

"Your Grace's faithful servant,

"J. C. LOUDON."

The Waterloo beeches were trees planted after the battle in memory of the duke's great victory, but the handwriting of this letter was particularly illegible, and the duke answered on this wise:

"MY DEAR BISHOP OF LONDON: — It will always give me great pleasure to see you at Strathfieldsaye. Pray come whenever it suits your convenience, whether I am at home or not. My servant will receive orders to show you as many pair of breeches of mine as you wish; though why you should wish to inspect those I wore at the battle of Waterloo is quite beyond the comprehension of

"Yours most truly,

"WELLINGTON."

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The receipt of this letter caused Bishop Blomfield great astonishment. Very privately he consulted the Archbishop of Canterbury at Lambeth Palace, and together they decided that the Iron Duke was losing his senses. However, the riddle was finally guessed, and John Claudius Loudon examined the memorial trees in blissful unconsciousness of the consternation created by his crabbed chirography in the mind of James Charles London, and quite undisturbed by visions of historical nether habiliments.

While Blomfield was Bishop of Chester, he had his portrait painted. It wore his crossest, most strenuous expression, and as he was aware he was not very indulgent to shirking incumbents, he declared "the picture ought to be inscribed 'without permission' to the non-resident clergy of the diocese of Chester."

When about to preach a visitation sermon to his clergy, he remarked that he had intended to expatiate on the usefulness of learning in the clerical profession, but should forbear, on the principle that it would be impolite to praise a fair complexion in a company of negresses.

Sidney Smith wrote a charge which he

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proposed Bishop Blomfield should deliver to his clergy:

> "Hunt not, fish not, shoot not,
> Dance not, fiddle not, flute not.
> Be sure you have nothing to do with the Whigs,
> But stay at home and feed the pigs."

Of the Nimrod clergy it was written:

> "Who Fox's martyrs leave to your flocks,
> And fly yourselves to martyr fox."

Blomfield had such a peremptory manner that some of his parishioners nicknamed him Mr. Snaptrace.

On hearing some poor music in a church, he pronounced it quite according to Scripture: "The singers went before, and the minstrels followed after."

A friend was interceding for a clergyman who was always in debt, though a man of talent and eloquence, — in fact, quite a St. Paul. "Yes," retorted the bishop, "in prisons oft."

A clergyman whom he rebuked for drunkenness tried to excuse himself by the plea that he was never drunk when on duty. "On

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duty!" exclaimed Blomfield; "when is a clergyman not on duty?"

Bishop Creighton (b. 1843, i. 1896) was asked by Queen Victoria to write an account of her reign. He replied: "If your Majesty wished me to write your life, your Majesty should not have made me a bishop."

Creighton was not a success in the House of Lords, for addressing sheeted tombstones by torchlight was not to his fancy. He once said: "Naturally, men preferred to confess to a wandering friar whom they had never seen before, and hoped never to see again, rather than to their parish priest, whose rebukes and admonitions might follow them at times when the spirit of contrition was not so strong within them." He thought "the mistake David made in his haste was to say liars instead of fools."

GENERAL REMARKS

Sidney Smith, when a residentiary canon of St. Paul's, gave much attention to practical business, to the surprise of his friends, who looked upon him only in his rôle of a wit. As a protection from fire, he introduced mains from the river into the lower part of

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the building and placed cisterns on the roof, until, as he affirmed, he could reproduce the deluge in the cathedral.

He used to say: "I have only one illusion left, and that is the Archbishop of Canterbury.

"It is a great proof of shyness to crumble bread at dinner. I do it when I sit beside the Bishop of London, and with both hands when I sit by the archbishop. In the presence of the lord mayor elect, I felt like the Roman whom Pyrrhus tried to frighten with an elephant, but I remained calm."

"A lady asked me: 'Pray, Mr. Smith, is it true that you walk down St. Paul's with three virgins holding silver pokers in front of you?' I looked grave and said: 'Come and see.'"

"I talk a little sometimes," said he, "and it used to be an amusement among the servants at the Archbishop of York's to snatch away my plate when I began talking; so I got a habit of holding it with one hand and dining at single anchor."

Sidney Smith took leave of the bishop appointed to New Zealand in these words: "You will find, in preaching to cannibals, that instead of being occupied by the spirit, their attention will be concentrated on the

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flesh, for I am told they never breakfast without cold missionary on the sideboard. Goodbye; we shall never meet again; but let us hope you will thoroughly disagree with the savage who eats you."

Seeing a child eagerly stroking the back of a turtle, he inquired, "Why are you doing that?" "Oh, to please the turtle," was the reply. "Why, child," he said, "you might as well stroke the dome of St. Paul's to please the dean and chapter."

Westminster Abbey was once for ten years a cathedral, and was then called St. Peter's. When the bishop and estates were transferred to St. Paul's, the saying arose of "robbing Peter to pay Paul." Although Westminster has no longer a bishop, it is regarded as an acephalous cathedral from its dignity and imposing size, and people still talk of the "city of Westminster."

There were forty-seven chantries or chapels in Old St. Paul's for the celebration of masses for the benefit of the souls of the founders and their friends in purgatory.

St. Paul's Cross was one of the preaching crosses for the delivery of sermons in the open air. The building was hexagonal, open on the sides and raised on steps. It existed from 1259

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to 1643, when it was demolished by order of the Puritan Parliament. The collection of sermons preached there is still known and appreciated. Dean Milman writes: "Paul's Cross was not only the great scene for the display of eloquence by distinguished preachers; it was that of many public acts. Here papal bulls were promulgated; here excommunications were thundered out; here sinners of high position did penance; here heretics knelt and read their recantations, or, if obstinate, were marched off to Smithfield."

Queen Elizabeth once went to hear preaching at one of these crosses, accompanied by a long train of lords and ladies, one thousand soldiers, ten cannon, hundreds of drums and trumpets, a party of morris dancers, and two white bears. The music and dancing served to lighten the fatigues of the journey, and all finished with the ladylike pastime of bear-baiting.

Where, then, was the S. P. C. A.?

Queen Elizabeth once asked: "Who placed this book on my cushion? You know I have an aversion to idolatry. The cuts resemble angels and saints and even greater absurdities." Thus rudely was the poor dean's gift

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repulsed after he had spent time and thought and money for her delectation.

Nowel, Dean of St. Paul's, introduced a paragraph into his sermon which displeased this critical queen. She called to him: "Leave that ungodly digression and return to your text." In fact, she was not overfond of preachers. She said two or three were enough for a whole county. Another sermon which particularly displeased her was preached on her sixty-third birthday. The preacher took for his text: "So teach us to number our days that we may incline our hearts unto wisdom," and expatiated about sacred and mystical numbers, — for example, three, three times three, seven, and seven times seven, winding up with nine times seven for the grand climacterical year. The queen opened the window of her closet and enunciated distinctly: "He would have done better to have kept his arithmetic to himself."

Queen Elizabeth bestowed on the soothsayer, Doctor Dee, two or three church livings, and finally the chancellorship of St. Paul's Cathedral, though he was suspected by her loyal lieges of being in direct communication with the Evil One. Doctor Dee says in his diary: "Her Majesty being taken

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down from her horse by the Earl of Leicester, master of the horse, at the church wall at Mortlake, did see some of the properties of the magic mirror, to her Majesty's great contentment and delight." Miss Strickland thus describes the interview. "A strange sight, in sooth, it must have been, for the good people of Mortlake, who had witnessed in the morning the interment of the wizard's wife in the churchyard, to behold in the afternoon the maiden Majesty of England holding conference with the occult widower, under the same church wall, on the flowery margin of the Thames. Nay, more, alighting from her stately palfrey to read the forbidden page of futurity in the dim depths of his wondrous mirror; while her gay and ambitious master of the horse scarcely refrained perchance from compelling the oracle to reflect his own handsome face to the royal eye as that of the man whom the fates had decided it was her destiny to wed." Numerous were the secret consultations between the queen and the wizard through many years.

Paul's Walkers were loungers who frequented the cathedral as a central point of meeting for young gallants. The fashionable hours were eleven to twelve and three to six.

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The noise of feet and tongues was "a kind of still roar or loud whisper."

"No place so sacred from such fops is barr'd,
Nor is Paul's church more safe than Paul's churchyard."

The middle aisle of the nave was called Duke Humphrey's Walk, and the poor gentility in the days of Good Queen Bess used sometimes to beguile the dinner-hour by a promenade in search of his tomb. This was called "dining with Duke Humphrey."

"Though little coin thy purseless pockets line,
Yet often with Duke Humphrey dost thou dine."

The dinnerless were also said to be the guests of the cross-legged knights. It is often stated that the legs of effigies were crossed to show that the knights had been crusaders, but this is incorrect; it was merely a fashion of the time, and had nothing to do with the crusades.

The choristers had a right to demand spur-money of any who entered the church wearing spurs; and, as many of the fops left their horses at the inn near by, the clank of spurs was often heard on the pavement.

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In the plague year, three hundred pallets for the sick were laid in this church.

Eleanor Cobham, Duchess of Gloucester, wife of Good Duke Humphrey, walked bareheaded to St. Paul's, a tall wax taper in her hand, and offered it at the high-altar in penance for witchcraft practised against King Henry VI.; for had she not, by her own confession, made, with the help of Witch Margery, a little wax doll to represent his Majesty, and melted it before a slow fire, praying that his life might also melt away? She was banished to the Isle of Man, and her ghost, so they say, still haunts Peel Castle.

Among other superstitions connected with St. Paul's is this: If a wife were weary of her husband, she offered oats to St. Uncumber, — a most felicitous name! "For a peck of oats," says Sir Thomas More, "the saint would provide a horse for an evil housebonde to ride to the Devill upon."

In a procession to St. Paul's, called "The Love Day Grand March," that took place during a truce in the Wars of the Roses, Queen Margaret walked arm in arm with her inveterate foe, Richard, Duke of York. All the enemies paired off together, and the people sang: "Rejoice, Englande, to concord and

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unity." But, like Lamourette's kiss in the French Revolution, it only made the factions hate each other more heartily, from having been compelled to embrace. Three years after the Love Day, the Duke of York was slain at Wakefield; the she-wolf of a queen received his head with joy, put on it a mocking paper crown, and stuck it on the gate of his own city of York.

As Queen Mary I. passed to her coronation, a foolhardy man perched himself on the top of the cross of old St. Paul's, waving a streamer five yards long over his head, and standing first on one foot and then on the other.

Tolls were received for the Bishop of London at Highgate some four hundred years ago, when the old miry road was turned on the high ground in the bishop's park. A custom prevailed at the public houses then to administer a ludicrous oath to every traveller. "Never to kiss the maid when he can kiss the mistress. Never to eat brown bread when he can get white. Never to drink small beer when he can get strong — unless he prefers it."

There was a libel affixed to the door of St. Paul's concerning Henry VIII. Every man

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was compelled to serve up a specimen of his handwriting, in hopes to discover the culprit.

Ask Sherlock Holmes what he thinks of that?

At the change in religion two magnificent altar-cloths from St. Paul's were bought by Spanish merchants and carried to Valencia. They were of exquisite texture and great value, embroidered with the Assumption of the Virgin and the Ascension of her Son.

A woollen-draper, who had his shop in the churchyard, always saluted it when he came down-stairs in the morning by saying: "Good morning, Mr. Shop. You'll take care of me, Mr. Shop, and I'll take care of you."

Queen Elizabeth allowed Day, the printer, to set up a little shop there. He had been badly placed before, and had three thousand pounds' worth of unsold books on his hands. In the new locality fortune favoured him, and he became very prosperous.

Dean Herrick suddenly changed his tactics, and from a devoted follower of James II. took the oath of allegiance to William and Mary. It was said his wife, with an eye to the loaves and fishes, gave him no peace till he overcame his scruples. She was compared to Xantippe, to Delilah, to Eve, and to

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Job's wife, imploring him not to curse and die, but to swear and live.

Queen Anne's statue in the churchyard occasioned this scurrilous inscription:

"Brandy Nan, brandy Nan, left all in the lurch,
Her face to the gin-shop, her back to the church."

Henry VII. went to St. Paul's to offer thanks for his victory over Lambert Simnel.

Queen Anne returned thanks for the victory of Blenheim; also at six different times for other victories over France or Spain; also for the union of England and Scotland, which she styled the happiness of her reign.

George III. for supposed recovery from insanity.

George IV. for the downfall of Bonaparte.

Queen Caroline for acquittal by Parliament.

Queen Victoria for the recovery of the Prince of Wales from dangerous illness; also at her Diamond Jubilee.

St. Paul's school in this enclosure received 152 poor boys, that being the number of fishes taken by St. Peter in his miraculous draught.

On Christmas day the scholars heard the Child Bishop preach in the cathedral, and

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contributed a penny apiece to that singular prelate. The school was dedicated to the Child Jesus, but the saint robbed his Master of the title. The scholars were called Paul's Pigeons, and, dropping some of the letters, the scholars of a neighbouring school were denominated Anthony's Pigs.

Milton was for five years one of the Pigeons.

In the year of grace 1600, the wonderful dancing horse Marocco, that was shod with silver, walked up one of the towers of St. Paul's. One day Banks, to make the people laugh, said to his horse: "Signior, go fetch me the veriest fool in the company." The horse went to Tarleton, the comedian, and, with his mouth, drew him forth. Tarleton cried: "God 'a' mercy, horse! God 'a' mercy, horse!" which was a long time afterward a byword in London. While exhibiting at Rome, both Banks and his horse were burnt to death as magicians, by order of the Pope.

There is an old proverb, "Who buys a horse at Smithfield, takes a servant at St. Paul's, or a wife in Westminster, will rue it."

The author of the Ingoldsby Legends, whose riotous fun sometimes scandalized his coadjutors, was a minor canon of St. Paul's,

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named Richard Barham. He was a pretty wild youth. When required to account for his absence from chapel while at Oxford University, he stated that the hour was too late for him; he was a man of regular habits, and always retired by four or five o'clock in the morning; he found, if he sat up till seven to attend chapel, it entirely unfitted him for work all day.

Dean Milman, at the request of Prince Albert, selected the motto which is carved around the figure of "Commerce" at the Royal Exchange, "The earth is the Lord's and the fulness thereof."

Rev. P. H. Ditchfield gives the following list of the people employed in Old St. Paul's in the year 1450: "Bishop, dean, four archdeacons, treasurer, precentor, chancellor, forty-two canons, fifty chantry priests, thirty vicars, sacrist, three vergers, succentor, master of the singing-school, master of the grammar school, servitor, almoner and his four vergers, surveyor, twelve scribes, book transcriber, bookbinder, chamberlain, rent collector, baker, brewer, singing men and choirboys, bedesmen, and poor folk. The servants of all these officers, sextons, gravediggers, gardeners, bell-ringers, makers and menders

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of robes, cleaners, sweepers, masons, carpenters, painters, carvers, gilders, etc."

The families of this host of people were supported by the cathedral, so its bounty must have reached directly or indirectly to hundreds, if not thousands, of persons.

Great Harry at Canterbury sinks into insignificance beside Great Paul, which is among the six or eight heaviest bells in Europe. Its weight is more than seventeen tons. The minute-hand of the huge clock weighs seventy-five pounds, and the figures are more than two feet long. The bell is tolled at the death of the sovereign, the bishop, the dean, and the lord mayor, and is said to sour all the beer for miles around.

A sentinel, who in the reign of William III. was condemned to death for falling asleep while on duty on Windsor terrace, proved his innocence by asserting that on that night he heard St. Paul's clock strike thirteen, which statement was confirmed by several other persons who counted the strokes. His name was John Hatfield, and he lived to be 102 years old.

Henry VIII. gambled away the famous Jesus bells, hanging in the belfry tower in St. Paul's churchyard, at a throw of dice, to Sir

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Miles Partridge, who took them down next day and sold them at auction. It is a matter of history that the king lost the lead and bells of many abbey churches at dice.

"Nearly the whole cost of the building, about £800,000, was paid by a tax on every chaldron of coal brought into the port of London, on which account it is said that the cathedral has a special claim of its own to its smoky interior." — HARE.

Coleridge used to compare a certain man, who always held himself in readiness to interpret Charles James Fox's speeches, to the steeple of St. Martin's Church, which is constantly getting in the way when you wish to see the west front of St. Paul's. It is supposed that Wren purposely made this spire small and slender to accentuate the dignity of St. Paul's dome.

"So like a bishop upon dainties fed,
St. Paul lifts up his sacerdotal head.
While his lean curates, slim and lank to view,
Around him point their steeples to the blue."

Even Mother Goose had a rhyme about St. Paul's:

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"The kittens are gone to St. Paul's,
And the houses are built without walls."

Wherein she was nearer the truth than she was aware, for more than twenty houses were built against the walls of the cathedral, from which doors were cut into the crypt, and store-closets annexed; it was found that even an oven had been excavated in one of the buttresses, in which bread and pies were baked.

There were 2,500 iron railings around the churchyard, and seven ornamental gates, weighing all together two hundred tons.

A man's foot was carved on one of the pillars and served as the standard measure for land.

Paul's chain was stretched across the carriage-way to prevent noise during the services.

The dome seems to inspire differing emotions in different poets, — for instance:

"A huge dim cupola like a fool's cap crown
On a fool's head — and there is London Town."
— BYRON.

"St. Paul's high dome, amidst the vassal bands
Of neighbouring spires, a regal chieftain stands."
— JOANNA BAILLIE.

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"Oh, me! Hence could I read an admonition
To mad Ambition!
But he would not listen to my call,
Though I should stand upon the Cross and *ball*."
— THOMAS HOOD.

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IV

DURHAM CATHEDRAL

DURHAM is in the north of England, sixty miles from York. It derives its name from Dun holm, meaning Hill Island, and is dedicated to St. Cuthbert. It rises eighty feet above the river.

At the end of the tenth century, Bishop Ealdhune built a church on this spot. In 1093 it was rebuilt by Bishop Carileph. His plans were carried on by Bishop Flambard till 1128, and this grand Norman church still forms the main part of the cathedral, although many additions have been made at different times. It is a cathedral of the New Foundation.

Its dimensions are: length, 473 feet; width at transept, 200 feet; height of western towers, 138 feet; height of central tower, 216 feet.

This is the most imposing of English cathedrals, on the finest site. Doctor Johnson said it was of "rocky solidity and indeter-

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minate duration." It was styled by the poet "Half house of God, half fortress 'gainst the Scot."

The piers are of immense size; no others are so magnificent; they remind one of Egypt. All parts of the ceiling are vaulted. The Galilee Porch is perfectly original in its design.

High up on the nine altars stand the stone effigies of a milkmaid and a cow, placed there to commemorate an old legend of good St. Cuthbert. It would seem that, for fear of the marauding Danes, the monks had borne the holy coffin containing the saint's body all over the north of England for seven long years, in the vain search for a safe resting-place. Then St. Cuthbert appeared in a vision and directed that his body should rest in Dunholm. No one knew where that was, but, after long wanderings, the monks heard one woman ask another if she had seen her cow. "Yes," was the reply, "it is at Dunholme." "That was a happy and a heavenly sound to the distressed monks," says the veracious historian. In that place the coffin remained immovable for three days. Thus were they shown the spot where the church was to be built for his shrine. A better strategic posi-

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tion could not have been chosen for a border castle:

"O'er northern mountain, marsh and mere,
From sea to sea, from shore to shore,
Seven years St. Cuthbert's corpse they bore.
Chester le street and Ripon saw
His holy corpse ere Hardilaw
Hailed him with joy and fear.
And after many wanderings past,
He chose his lordly seat at last
Where his cathedral, huge and vast,
Looks down upon the Wear."

—W. Scott.

Kings like Canute walked barefoot for miles to visit this shrine, and multitudes repaired thither for more than five hundred years.

"He kneel'd before St. Cuthbert's shrine
With patience unwonted at rites divine;
He abjured the gods of heathen race,
And he bent his head at the font of grace."

—W. Scott.

St. Cuthbert had one little idiosyncrasy: he had a great dislike for women, and, according to the best accounts, interfered to prevent Bishop Pudsey from placing the lady-chapel in the vicinity of his shrine near the altar by causing great rifts in the masonry; there-

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fore it was built in a unique position at the west end beyond the entrance towers, where it is now called the Galilee Chapel. The women, the saint decided, must worship there. Moreover, there was a line of blue marble let into the floor of the nave, marking the extreme eastern limit on which a woman might set her feet. One woman who crossed this line dressed as a man was detected, driven out, and veiled as a nun.

Henry VIII. said Durham Cathedral should be spared, and that it need not be rededicated, St. Cuthbert not being a rebel like St. Thomas of Canterbury.

St. Cuthbert's banner, after being carried to victory at the battle of the Standards and at Neville's Cross, was finally burnt by Catherine Whitingham (a French lady, wife of the Dean of Durham), to show her contempt for relics.

Eider ducks are called St. Cuthbert's ducks.

SOME NOTED BISHOPS

Bishop Flambard (i. 1099, d. 1128) was the chief minister of William Rufus, and was held responsible for most of the iniquities of that reign. When a prisoner in the Tower,

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he made good his escape by letting himself down by a rope from a window sixty-five feet above the ground. How many modern bishops would be equal to such an exploit?

Bishop Stichell (i. 1261, d. 1274), when a young monk, was ordered to sit on the stool of repentance in the middle of the church. He was so furiously angry that he took the cutty-stool by one leg and threw it among the people. There was another transaction in stools, when Jenny Geddes testified her disapproval of the new English liturgy, read for the first time in Edinburgh Cathedral, by throwing her stool at the clergyman's head.

Bishop Bek (i. 1285, d. 1311) was Prince-Palatine of Durham, King of the Isle of Man, and Patriarch of Jerusalem. His great seal was round like the king's, not oval like those of the other bishops. He held a royal court at Durham, and nobles knelt when they addressed him. In spite of his extravagance and love of pomp, he was temperate and industrious in private life.

Bishop Bek was the first person buried in the cathedral, St. Cuthbert having as great an aversion to dead men's bones as to living women's feet, and with more reason.

Bishop Richard de Bury or Aungerville

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(b. 1287, i. 1333, d. 1345) was tutor to Edward III. and was most liberal and charitable. He wrote a book entitled "Philobiblian" to describe his love of books, and for thirty or forty volumes paid St. Alban's Abbey fifty pounds weight of silver. He had more books than all the other bishops of England put together, and bequeathed them to Oxford University.

Bishop Hatfield (d. 1381) founded Trinity College, Oxford. He built his own monument and crowned it with the episcopal throne, on which all the succeeding prelates have sat. His body was carried into the cathedral in a chariot drawn by five horses, which became church property.

Bishop Ruthall (i. 1509, d. 1523) once said: "To have to entertain three hundred persons in one day is but a small matter; but of those days have I many, besides sixty or eighty beggars at the gate. This is the way to keep a man poor." By mistake he gave Henry VIII. a book containing an inventory of his personal estate amounting to £100,000. Wolsey told the king he now knew where money was when he needed it. His sad mistake shortened Ruthall's days and nearly broke his heart.

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Bishop Tunstall (b. 1474, i. 1522, d. 1559) refused to persecute any one, consequently not a single victim came from the see of Durham during the persecutions of Queen Mary.

GENERAL REMARKS

This church was the depository of the head of King Oswald, whose body was distributed with such liberality among various monasteries. The head was shown to the faithful for hundreds of years in a perfect state of preservation. This miracle led to the growth of the city, which was long the richest bishopric in England.

The "suth dure" of the cathedral was the guiding star of many a fugitive. If he could once grasp the famous sanctuary knocker, or ring in the mouth of the big metal head fastened to the door, he was safe, protected by the "peace of St. Cuthbert." Two porters were always watching in the parvise, or room above the door, to admit fugitives instantly. They might remain there thirty-seven days, clothed in a black gown with the yellow cross of St. Cuthbert on the shoulder; then, if they failed to obtain pardon, they were sent out of the country in safety. This custom was

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responsible for great abuses. The last occasion on which the right of sanctuary was claimed was in 1521.

In the Galilee of the cathedral is the tomb of the "Venerable Bede," one of the earliest English church historians. Among other things he records the prophecy of Anglo-Saxon pilgrims: "While stands the Coliseum, Rome shall stand, when falls the Coliseum, Rome shall fall, and when Rome falls the world falls." This is the first reference to the name Coliseum; it was originally called the Flavian Amphitheatre.

While on his death-bed, Bede was dictating a translation of St. John's Gospel into Anglo-Saxon. He asked how many pages remained. "Only one," was the reply, "but you are too weak to dictate." "No, write quickly." At length the scribe said: "It is finished." To which Bede replied: "Thou hast said truly," and expired.

On his tomb we read:

"Haec sunt in fossa
Bædæ venerabilis ossa."

It is said the monk who was carving the inscription cast about in his mind for a de-

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scriptive adjective, but, not finding the right one, left a blank to be filled later. In the night the requisite word was added, presumably by an angel, and since that time the great scholar is always spoken of as the Venerable Bede, except indeed by the sailor who showed the chair at Jarrow in which the Venerable Bede used to sit, and always spoke of it as "the chair of the great Admiral Bede."

At St. Cuthbert's shrine pilgrims to the Holy Land were branded on the breast.

The great Paschal Candle at Durham was so tall that it was lighted from the roof.

The Durham Book is one of the most splendid examples of illumination in the world. It was painted by Elfrid, Bishop of Lindisfarne, 721.

The beautiful initials and miniatures of many of the priceless manuscripts in the library were cut out by a nurse-maid of one of the chapter, to amuse some refractory children, which would have furnished Queen Elizabeth with another argument in favour of the celibacy of the clergy.

A certain John de Balliol was sentenced for a political reason to be whipped before the door of the cathedral. He condoned his punishment by founding Balliol College, Ox-

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ford, for the use of poor scholars from Durham.

Dean Cowper, who was very economical of his wine, was descanting on the great number of wonderful things which a blind man of his acquaintance was able to do. He closed his oration by saying: "And I give you my word, the poor fellow can see no more than that bottle." "I am not at all surprised, sir," replied a minor canon, "for we have seen no more than that bottle all the afternoon."

Matthew Bramble, one of the characters in Smollett's "Humphrey Clinker," gives his opinion of cathedrals after the manner of a barbarian Philistine on his travels, when he says: "The external appearance of an old cathedral cannot but be displeasing to the eye of every man who has any idea of propriety and proportion, even though he may be ignorant of architecture as a science: and the long, slender spire puts one in mind of a criminal impaled with a sharp stake rising up through his shoulder."

"Durham Cathedral is a huge, gloomy pile, but the clergy are well lodged. The bishop lives in a princely manner, the golden prebends keep plentiful tables, and I am told there is good sociable company in the place."

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"I never entered the Abbey Church at Bath but once, and the moment I stepped over the threshold I found myself chilled to the very marrow of my bones. When we consider that in our churches we breathe a gross stagnated air, surcharged with damps from vaults, tombs, and charnel-houses, may we not term them so many magazines of rheums created for the benefit of the medical faculty, and safely aver that more bodies are lost than souls are saved by going to church; in the winter especially, which may be said to engross eight months of the year?"

"The Lay of St. Gengulphus" corroborates Matthew Bramble's ideas of the charnel-house:

"The Prince Bishop's Jester, on punning intent,
As he viewed the whole thirty, in jocular terms
Said, 'They put him in mind of the Council of *Trent-e*
Engaged in reviewing the Diet of Worms.'"

The same lay contains the following lucid account of the efficacy of relics:

"By the slightest approach to the tip of his Nose,
Megrims, headache, and vapours were put to the rout;
And one single touch of his precious Great Toes
Was a certain specific for chilblains and gout.

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"Rheumatics, — sciatica, — tic-doloreux!
Apply to his shin-bones — not one of them lingers;
All bilious complaints in an instant withdrew
If the patient was tickled with one of his fingers.

"Much virtue was found to reside in his thumbs;
When applied to the chest they cured scantness of breathing,
Seasickness and colic, or rubbed on the gums
Were a blessing to Mothers for infants in teething.

"Whoever saluted the nape of his neck
Where the mark remained visible still of the knife,
Notwithstanding east winds perspiration might check,
Was safe from sore throat for the rest of his life.

"Thus while each acute and each chronic complaint
Giving way, proved an influence clearly divine,
They perceiv'd the dead gentleman must be a Saint,
So they lock'd him up body and bones in a shrine."
— RICHARD BARHAM, *Canon of St. Paul's.*

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V

LINCOLN CATHEDRAL

LINCOLN is in Lincolnshire, on the eastern coast of England, 132 miles from London, and means a colony on a pool. Lincoln was an Ephraimite shibboleth to the Normans, who were unable to pronounce it, and called it Nicole. The cathedral is of the Old Foundation, and is dedicated to the Blessed Virgin Mary of Lincoln.

Remigius built the first cathedral about 1075, but that church was almost destroyed by fire; in 1185 it was split from top to bottom by an earthquake, and very little of it remains. St. Hugh began the present church in 1192. Its length is 481 feet; width at transept, 222 feet; height of western towers, 206 feet; height of central tower, 271 feet. These towers once had spires rising to the height of 525 feet.

Lincoln, splendidly crowning the hill on which it is built, is often called the finest

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LINCOLN CATHEDRAL

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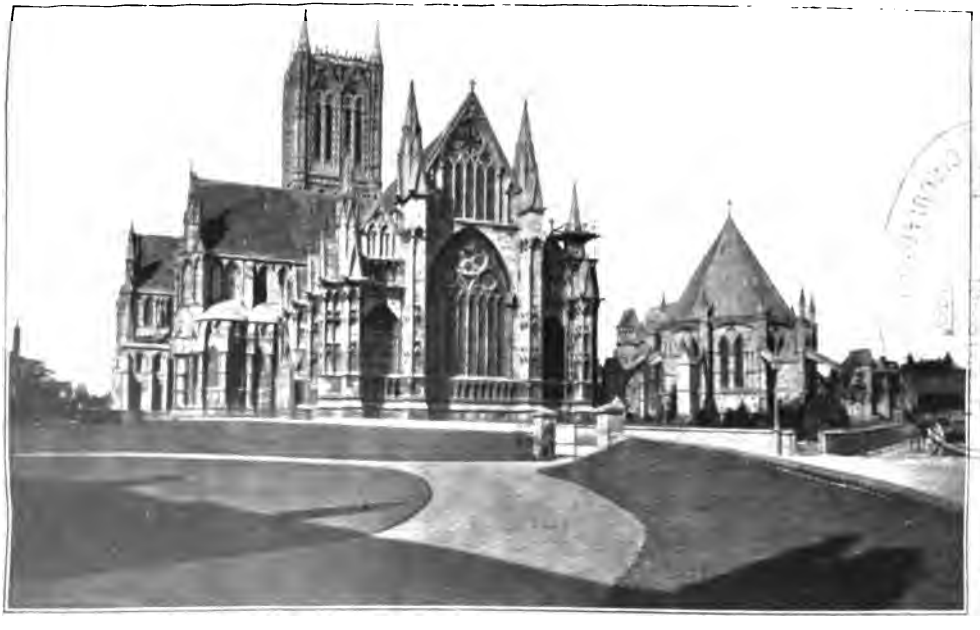

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church in Great Britain. The central tower may be styled one of the two or three most beautiful towers in Christendom, and from the south is visible at a distance of twenty miles. The interior is a wonderful combination of grace and dignity. Two round windows on the transepts are called the Bishop's Eye and the Dean's Eye. The window called the Bishop's Eye is gorgeous with mediæval glass, though it is only a kaleidoscope collection of pieces of the ancient glass picked up after the Puritans took their leave.

The famed Angel Choir is a shrine for St. Hugh. According to the legend, an imp who came in to listen to the music was turned into stone for his temerity, and is still to be seen perched on one of the capitals in a *dégagé* attitude, with a leg thrown over his knee, making one in the long row of angel choristers. He is known far and wide in many reproductions by the name of the Lincoln Imp. On the outside of the church is the larger grotesque figure known as the " Devil looking over Lincoln."

SOME NOTED BISHOPS

Remigius (i. 1067, d. 1092), like the other Norman bishops, had a perfect passion for

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building. He "chose a steep hill strong as the place was strong, and fair as the place was fair, and dedicated the church to the Virgin of Virgins." He laid the ground-plan of his cathedral like that at Rouen. It was consecrated four days after his death. The lofty mind and excellent disposition of this prelate formed a contrast to his dwarfish stature.

Bishop Hugh (b. 1140, i. 1186, d. 1200), the builder of the present cathedral, was a model bishop, both in public and private life. A more zealous and indefatigable prelate seldom presided over a see in any Christian land. He rebuilt the cathedral after it had been ruined by an earthquake, toiling with a hod, and bringing mortar and stones with his own hands. He was an upright, honest, fearless man, and an earnest, holy Christian bishop. Ruskin said of him: "St. Hugh of Lincoln is to my mind the most beautiful sacerdotal figure known to me in history."

The astute Henry, the impetuous Richard, and the cunning John, so different in other respects, agreed in reverencing the Bishop of Lincoln. He acted on the principle that a churchman should hold no secular office. While on a visit to Godstowe nunnery, he

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saw the body of Rosamond Clifford lying in the choir under a silken canopy with candles burning around it. He did not consider this a fit companion for holy women, and caused it to be taken to the chapter-house, where it remained till the time of Henry VIII., when the bones were thrown broadcast.

We are told that many monks lived so close to nature that they had wonderful power over wild beasts and birds. Squirrels would leap into their hands or hide in their cowls. The birds would cease to sing while the monks were chanting hymns, and at the close would resume their song as if nothing had happened. It was even reported that stags once came out of the forest and offered their services to monks who were ploughing, in place of the oxen taken away by hunters. However that may be, there is a pretty well authenticated story that Bishop Hugh had great skill in taming birds, and that a swan took up its abode at Lincoln Cathedral on the day of his consecration, and was his daily companion for fourteen years. It displayed extreme grief at the approaching death of its loved master. This pet swan holds a prominent position in all histories and pictures of the saint.

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Even those persecuted mortals, the Jews (whom one would think needed all the tears at their disposal for themselves), wept at his burial.

On his death-bed the bishop said: "Bury me by the side of the wall, where people will not be in danger of tripping over me. I have tried not to be a stumbling-block to my people while alive, and I do not wish to become one when dead."

Bishop Grosseteste or *Grostête* (b. 1175, i. 1235, d. 1253) got his surname from the size of his head, having "large storage to receive, and store of brains to fill it." He was a remarkable builder and scholar, and upheld the rights of the Church against both king and Pope. He was extremely disliked by Pope, king, nobles, clergy, and monks for his stern morality and the impartial severity of his reforms, but such was the piety of his life and death, that, though cursed by the Pope, he was blessed by the people. Matthew Paris reports a strange occurrence. It seems by his account that Grostête appeared after his death to Pope Innocent IV., and beat him so unmercifully that the Pope died in consequence. He must have had a heavy hand as well as a big head; small wonder the Popes

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would not canonize him. They accused him of sorcery, and ordered King Henry III. to disinter his bones, and burn them to powder. Notwithstanding all this opprobrium, he remained a saint, if not in the Pope's, in the people's, calendar.

> "None a deeper knowledge boasted
> Since Hodge, Bacon, and Bob Grosted."
> — *Hudibras*, BUTLER.

Thomas Fuller writes: "When one being a husbandman challenged kinred of Robert Grosthead, Bishop of Lincoln, and thereupon requested favour of him to bestow an office on him, 'Cousen,' quoth the bishop, 'if your cart be broken I'le mend it, if your plough be old I'le give you a new one, and seed to sow your land, but an Husbandman I found you and an Husbandman I leave you.' It is better to ease poore kinred in their Profession than to ease them from their Profession."

Bishop Fleming (b. 1360, i. 1420, d. 1431) was the founder of Lincoln College at Oxford. He was entrusted with the decree of the Council of Constance for the exhumation and burning of Wycliffe's body.

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"The Avon to the Severn runs,
The Severn to the sea,
And Wycliffe's dust shall spread abroad,
Wide as the waters be."

And thus the ashes of Wycliffe are the emblem of his doctrine which now is dispersed all the world over.

To complete the idea of Wycliffe's importance in the Reformation, we have only to remember that, as his writings led John Huss to become the reformer of Bohemia, so did the writings of John Huss lead Martin Luther to become the reformer of Germany.

Bishop Williams (b. 1582, i. 1621, d. 1650) was a whole diocese in himself, bishop, dean, prebendary, residentiary, and parson, all at one time.

GENERAL REMARKS

Once there was a swineherd who painfully saved a peck of silver pennies, and gave them to the cathedral when he died; and now he stands on one of the turrets, blowing his horn to induce others to go and do likewise.

It is said that in 1255 the Jews stole a boy

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named Hugh, whom they tortured for ten days, and then crucified. Eighteen of the richest Jews of Lincoln were hanged for their supposed complicity. The boy was buried in state, and canonized as Little St. Hugh. A similar legend, narrated in Chaucer's "Canterbury Tales," has reference to this small saint.

The original Magna Charta is lost, but the most accurate copy is in this cathedral.

Eleven statues of kings have been pulled down, and replaced by the names of the subscribers to the new railings.

There is a Roman mile-stone in this church, and at the bottom of a flight of steps may be seen a square of a Roman tessellated pavement.

An old writer has said: "For the dignity of this see we will add: it hath yielded to the Church three Saints, to Rome one Cardinal, to the realm of England six Lord Chancellors, one Lord Treasurer, and one Lord Keeper. Four Chancellors to Oxford, and two to Cambridge."

England is called the Ringing Island, and there is a proverb: "As loud as Tom of Lincoln." To ring a peal is to ring 5,040 changes; it can be done in about three hours.

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Thomas Moore writes:

> "Bells as musical
> As those on the golden-shafted trees
> Of Eden, shook by the eternal breeze."

Nathaniel Hawthorne wrote: "Great Tom who hangs in the Rood Tower told us it was eight o'clock, in far the sweetest and mightiest accents that I ever heard from any bell,—slow, and solemn, and allowing the profound reverberations of each stroke to die away before the next fell." Hawthorne thus describes the approach to the cathedral: "We ascended a street which grew steeper and narrower as we advanced, till at last it got to be the steepest street I ever climbed, so steep that any carriage left to itself would rattle downward much faster than it could possibly be drawn up. Being almost the only hill in Lincolnshire, the inhabitants seem disposed to make the most of it. Certainly, the bishop and clergy of Lincoln ought not to be fat men, but of very spiritual, saint-like, almost angelic habit, if it be a frequent part of their ecclesiastical duty to climb this hill. . . . Formerly, on the day of his installation, the bishop used to ascend the hill bare-

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foot, and was doubtless cheered and invigorated by looking upward to the grandeur that was to console him for the humility of his approach."

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VI

SALISBURY CATHEDRAL

SALISBURY is in Wiltshire, in the south of England, eighty miles from London. The cathedral is dedicated to St. Mary, and is of the Old Foundation.

It was founded in 1075 by Bishop Herman. The present cathedral was founded in 1220, and dedicated in 1259. The spire, which is the highest in England, was added between 1335 and 1375. The edifice is 450 feet long, 230 feet wide at transept, and the spire is 408 feet high.

The cathedral is built in the form of a double, or cardinal's cross, with two transepts of unequal length. As a whole, it is a unique specimen of early English architecture. Having the advantage of being built in a remarkably short space of time, it has only one style inside and out. For lightness and grace, and for unity and simplicity of design, nothing surpasses it. It is distinguished as the most uniform, perfect, and original of the whole

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SALISBURY CATHEDRAL

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thirty cathedrals, and it is said to hold the same high rank in England as the Parthenon in Greece. Its single spire is the most beautiful in the world. About that there cannot be two opinions. It surrounds a remarkable timber frame which served as a scaffold during its erection. A lead box has been discovered under the capstone, which contains a piece of silk or linen, no doubt a relic of the Virgin, and put there to avert lightning.

"As many days as in one year there be,
So many windows in this church we see;
As many marble pillars here appear,
As there are hours throughout the fleeting year;
As many gates as moons one year does view,
Strange to tell, yet not more strange than true."

Said a countryman: "I once wondered that there could be a church that should have so many pillars as there be hours in the year, but now I wonder more that there should be so many hours in the year as I see pillars in this church."

St. Ambrose is said to have improvised this hymn while baptizing St. Augustine:

"To Thee Cherubim and Seraphim continually do cry,
The goodly fellowship of the Prophets praise Thee,

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The glorious company of the Apostles praise Thee,
The noble army of Martyrs praise Thee,
The Holy Church throughout all the world doth
acknowledge Thee."

Accordingly, on the west front, there is a "theological series" of carved figures in niches, placed in tiers, which is called a *Te Deum*. There were originally one hundred and twenty-three figures: 1. Angels. 2. Patriarchs and Prophets. 3. Apostles and Evangelists. 4. Saints and Martyrs. 5. Founders of the Church of England.

Durham is said to typify the Church Militant, Salisbury the Church Triumphant.

SOME NOTED BISHOPS

Bishop Roger (i. 1107, d. 1139) first owed his promotion to the celerity with which he celebrated mass. Henry I. heard him at a little church in Normandy, and was so much pleased that he told him to follow the camp. All praised him, for his services might have reminded them of Mother Morey:

"Now my story's begun,
Now my story's done."

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His promotion soon became as rapid as his prayers, until he and his family monopolized all the great offices. His son was chancellor; his nephew Bishop of Ely; another nephew Bishop of Lincoln. He and his nephews built great castles, which excited King Stephen's jealousy, and they were forced to surrender them.

Bishop Osmund (i. 1078, d. 1099) devised the form of service thereafter observed in all England, and the most ignorant parish priest understood at least one Latin phrase, "Secundum usum Sarum," and knew that he must conduct his services according to the course and custom of Salisbury church, or Sarum, as it was then called.

Bishop Poore (i. 1217, d. 1228) removed the cathedral from the bleak heights of Old Sarum to the smiling vale of New Sarum or Salisbury. He believed the site was shown him in a dream by the Virgin Mary herself. According to another tradition the site was determined by an arrow shot from the ramparts of Old Sarum. A good shot, considering the distance is more than a mile.

Bishop Hallam (i. 1407, d. 1417) was the great leader of the English at the Council of Constance, and the right hand of the em-

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peror. He, almost alone, condemned the punishment of death for heresy. He saw the burning of John Huss and Jerome of Prague, and tried hard to prevent it. There might have been results from this council which would have averted the persecutions of the next century if Hallam had not died before any conclusion was reached.

Bishop Ayscough (i. 1438, d. 1450) was murdered by the followers of Jack Cade.

Bishop Jewel (b. 1522, i. 1560, d. 1571) wrote a book called "The Apology of the Church of England," which pleased Queen Elizabeth so well that she ordered a copy to be chained in every parish church in England. He deserved the description given of him: "Devout in the pew where he prayed, diligent in the pulpit where he preached, grave on the bench where he assisted, mild in the consistory where he judged, pleasant at the table where he fed, patient in the bed where he died."

Bishop Piers (i. 1577, d. 1594) preached before Queen Elizabeth the thanksgiving sermon for the defeat of the Armada.

Bishop Cotton (i. 1598, d. 1615) was promoted to Salisbury by Queen Elizabeth, who said: "she had blessed many of her godsons,

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now this godson should bless her." Having at the same time preferred another bishop of the same name to Exeter, she said, with her usual fondness for punning on the names of her courtiers, and alluding to the sufficiency of clothing in those parts, that she hoped she had now well Cottoned the West.

Bishop Burnet (b. 1643, i. 1689, d. 1715). There is a great difference of opinion in regard to this prelate, some writing him down an angel of light, while Dean Swift denounces him as a common liar. He is styled "the noble buzzard" in Dryden's poem, "The Hind and the Panther," because he had censured Dryden for the great immorality of his dramas. He reconciled William of Orange and his wife while in Holland, by proving to William that Mary was not ambitious of power, as he suspected, and they were ever afterward models of conjugal felicity, in accordance with the German idea that it is well to begin married life with a pronounced aversion on both sides.

Burnet advocated the right of Mary to a share in the throne of England, and proposed the joint title of William and Mary, which was adopted. He inserted in the Bill of

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Rights the clause which forbids the sovereign to marry a papist. He tolerated dissenters, but not Catholics.

One day the bishop was robbed of his watch and purse by a footpad. Then the highwayman took a fancy to the bishop's coat, and forced an exchange, which proved very beneficial to his lordship, for by it he recovered his watch and purse, and found a goodly store of gold stowed away in the robber's pockets.

While preaching what Queen Mary called his "thundering long sermons" before the Princess Anne at St. James Chapel, he perceived that the ladies of the court allowed their attention to wander, and he prevailed on the princess to order all the pews boarded up so high that nothing should be visible from them but himself in the pulpit. Several squibs were written on the occasion, of which the following is a specimen:

"When Burnet perceived that the beautiful dames
Who flocked to the Chapel of Holy St. James,
On their lovers alone their kind looks did bestow,
And glanced not at him when he bellowed below,
To the princess he went,
With a pious intent,
This dangerous ill in the church to prevent.

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The princess by the man's importunity prest,
Though she laughed at his reasons, allowed his request,
And now Britain's nymphs in a Protestant reign,
Are locked up at prayers like the Virgins of Spain."

Burnet was the originator of Queen Anne's Bounty, a measure which he suggested, and which the queen had much at heart. This was the bestowal, in perpetuity, on the most ill-paid clergymen of the tithes and first fruits of the clergy, a tax levied for the Pope, but which at the Reformation had reverted to the Crown. When Burnet bestowed a poor benefice, it was his custom to add twenty pounds a year out of his own purse to the income. Ten promising young men studied divinity in the close of Salisbury, under his own eye, to each of whom he allowed thirty pounds a year.

The worst weather, the worst roads, never prevented his discharging his pastoral duties. There was no corner of his diocese which he left unvisited.

When going through Smithfield once, Burnet met Thomas Bradbury, a famous Independent minister who had fallen under Queen Anne's displeasure. Bradbury remarked: "I was just wondering if I could display the constancy of the martyrs who

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have perished on this spot." Burnet advised him not to despair, for he was going to court to inquire after the health of Queen Anne, and, if she was dead, he would send a man to Bradbury's chapel to drop a handkerchief from the gallery. It was not long before the white messenger of relief came fluttering to the floor. Bradbury immediately asked his congregation to join in prayer for King George, and he often afterward asserted he was the first to proclaim the house of Hanover.

Bishop Burnet one day found his son in a very serious mood, which surprised him, as the youth was of a gay and dissipated turn. "What is the matter with you, Tom? what are you ruminating on?"

"On a greater work than your lordship's 'History of the Reformation,'" answered the son.

"Ay, what is that?"

"On the reformation of myself, my lord," replied the future judge, Sir Thomas Burnet.

The bishop was notoriously absent-minded, and when the termagant Duchess of Marlborough (Queen Anne's tyrant), with whom he was dining one day, asked him how he accounted for so great a man as the Duke of

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Marlborough being deprived of all his places and deserted by the whole nation, he replied, entirely oblivious to whom he was speaking: "Oh, madam, he had, as you know, such a brimstone of a wife."

Bishop Douglas (b. 1721, i. 1791, d. 1807) was one of the guests at the famous dinner at the St. James Coffee-House, where the company amused themselves by writing epitaphs on Oliver Goldsmith, who was present, and who afterward wrote the poem called "Retaliation," several other guests writing additional verses. On the bishop, Goldsmith wrote this epitaph:

"Here Douglas retires, from his toils to relax;
The scourge of impostors! the terror of quacks!
Come all ye quack bards and ye quacking divines,
Come and dance on the spot where your tyrant
reclines."

Richard Cumberland wrote, describing the taste of each guest in his favourite beverage:

"To Douglas fraught with learned stock
Of critic lore, give ancient hock;
Let it be genuine, bright, and fine,
Pure, unadulterated wine;

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For if there's fault in taste or odour,
He'll search it as he search'd out Lauder."

Cumberland also wrote:

"Fill out my friend, the Dean of Derry,
A bumper of conventional sherry."

but the dean replied:

"So soon as you please you may serve me your dish up,
But instead of your sherry, pray make me a *bishop*."

Apropos, Thomas Hood, in his Johnsoniana, puts an imaginary pun of the same description in Doctor Johnson's mouth (poor Johnson, who always said "a man who would make a pun would pick a pocket"). Boswell, during the tour to the Hebrides, is supposed to remark triumphantly that there was a cathedral at Kirkwall, and the remains of a bishop's palace. "Sir," is the reply of the great lexicographer, "it must have been the poorest of sees; take your *Rum* and *Egg* and *Mull* altogether and they would not provide for a *bishop*." Another speech Johnson might have made, but did not, when he heard it stated that virtue is its own reward and clergymen ought not to look for promotion: "Why,

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madam, would you have a bishop good for nothing?"

GENERAL REMARKS

Throughout the middle ages the subject of the virtues trampling on the vices was a favourite one for illustration. Almost every large church had its sculptured virtues and vices. Those at Salisbury are in the highest style of art. There is a monumental statue of a Boy Bishop, who chanced to die in the time of his mock episcopacy, between St. Nicholas and Innocents' Day, dressed in episcopal robes, with a mitre on the head and a crozier in the hand.

Owing to the contributions of farmers, Salisbury is said to be built on woolsacks.

When King George III. visited this cathedral, and was told they depended for repairs on voluntary contributions from Berkshire gentlemen, he said: "Depend on a new organ for my voluntary contribution as a Berkshire gentleman."

The witty and licentious Earl of Rochester met the great Isaac Barrow, mathematician and prebendary of Salisbury, and, remarking to his gay companions that he would get some amusement out of the old put, he began with

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a very low bow: "Doctor, I am yours to my shoe-tie." Barrow replied: "I am yours to the ground." The dialogue proceeded: "I am yours to the centre of the earth." "I am yours to the antipodes," was the reply. Casting about in his mind for something that could not be exceeded, the earl announced, with emphasis as the climax: "I am yours to the lowest pit of hell." "There, my lord, I leave you," said Doctor Barrow, quietly, and, turning on his heel, resumed his walk with undisturbed tranquillity.

Doctor Barrow once preached a sermon which lasted three hours and a half. Being asked if he were not tired, "Yes, indeed," he replied, "I began to be weary with standing so long." Charles II. told him, in sly allusion to the inordinate length of his sermons, that he was an unfair preacher, because he exhausted every subject and left no room for others to come after him.

Charles II., when playing tennis with a young incumbent, said: "That is a good stroke for a dean." "I'll give it the stroke of a bishop if your Majesty pleases," was the significant rejoinder. Bishops have been chosen from time to time for various reasons and in various ways, but in only one instance

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has a man appointed himself, and, without patron, merit, fitness for the position, or even the willing consent of his appointer, carried his election to a triumphant conclusion. This was Bishop Lyons. He was captain of a ship, and distinguished himself in several actions with the Spaniards. Queen Elizabeth assured him she would promote him to the first vacancy that offered. The honest captain soon after heard of a vacancy in the *see* of Cork, went to court and claimed the royal promise. The queen was astonished, and remonstrated, but in vain. Finding he was a sober, moral man, she finally gave him the bishopric, with the wish that he would take as good care of the Church as he had of the state.

In this church is the famous epitaph:

"Underneath this sable hearse
Lies the subject of all verse,
Sidney's sister, Pembroke's mother;
Death, ere thou hast slain another,
Learned and fair and good as she,
Time shall throw a dart at thee."

— BEN JONSON.

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VII

LICHFIELD CATHEDRAL

LICHFIELD is in Staffordshire, in the exact centre of England. Lichfield is supposed to mean "field of the dead," lich being Old English for a dead body, and there being a legend of a great massacre of Christians at this place. Stafford means a ford that can be crossed with a staff. The cathedral is dedicated to St. Mary and St. Chad, and is of the Old Foundation.

The present building is supposed to belong to the twelfth century. The damage done by Cromwell's army was repaired in 1671. Lichfield is the smallest of the English cathedrals except Oxford.

Its dimensions are: length, 397 feet; width at transept, 149 feet; height of central spire, 252 feet; height of western spires, 183 feet.

The pictures of this cathedral are easily recognized by its three beautiful spires, which remind one of the perfect spire of Salisbury.

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The central spire was wrecked in the civil war, but afterward rebuilt by Sir Christopher Wren. These spires are called "The Three Beautiful Sisters of the Vale," and sometimes "The Ladies of the Vale." Indeed, they are so lovely that Thomas Fuller suggests they should be kept under cover and only shown on high festivals. Coleridge says: "Cathedrals are a petrifaction of religion," and Schlegel that "Architecture is frozen music." Wordsworth writes of "Spires whose silent finger points to heaven."

The west front is exquisite, being filled with statues more than life-size. The rosy colour of the stone gives an added charm to this picturesque building, which is sometimes called the Drawing-room Cathedral.

SOME NOTED BISHOPS

St. Chad (i. 669, d. 672) was the first Bishop of Lichfield. He began by walking through his vast diocese, refusing to ride because the apostles always walked. The Archbishop of Canterbury ordered him to ride, and, in spite of resistance, lifted St. Chad on horseback with his own hand.

The bishop converted two brothers, who, in

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consequence, were killed by their father. The father's remorse and grief were so great that St. Chad tried to comfort him, and he too embraced the hated religion. Many miracles were reported at the tomb of this saint.

Bishop Stretton (i. 1360, d. 1385) was a protégé of the Black Prince, and could neither read nor write.

Bishop Lee (i. 1534, d. 1543). On the 14th of November, 1532, the Rev. Rowland Lee, one of the king's chaplains, secretly married Henry VIII. to Anne Boleyn, and, as a reward for his compliance with the king's wishes, was installed Bishop of Coventry (now Lichfield) and created Lord President of the Principality of Wales.

Bishop Hackett (b. 1592, i. 1661, d. 1670) came to the ruined cathedral on the restoration of Charles II., and the very day of his arrival set to work with his own hands to restore it. The roof was gone, the walls were broken by cannon-balls, and the inside was a mass of rubbish. In eight years the whole was repaired, and a short time before the bishop died, the church was reconsecrated with great rejoicing.

Bishop Selwyn (b. 1809, i. 1867, d. 1878) said: "A bore is a man who will persist in

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talking about himself when you want to talk about yourself."

GENERAL REMARKS

The so-called east end of every cathedral is supposed to face the east, but in reality it faces the spot where the sun rose at the time the foundation was laid, which is the reason why all do not point due east. If the foundation was laid in June, it points to the northeast, where the sun rises at that time of year; if in spring or autumn, full east; if in winter, southeast. Thus by the points of compass it is known at which season the corner-stone was laid. Lichfield Cathedral varies about twenty-seven degrees, or nearly one-third of a whole quarter of the compass.

A certain dean, fearing the statues on the front of the church might fall down on his head, hired a chimney-sweep, at great risk to his life, to pull several of them down.

The plague long raged in the close of Lichfield, but at the first firing of the cannon at the siege it abated, which was attributed to the violent cleansing of the air. Lord Brook, the leader of the Puritans, said he hoped to see the ruin of every cathedral in England,

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but was killed by a shot fired from St. Chad's Cathedral, on St. Chad's Day, which penetrated his eye.

Pennies given on Whitsunday in aid of repairs were called Chad pennies, in memory of the patron saint of the cathedral.

Offa, having conquered Kent, did not relish having a Kentish archbishop over him; he therefore persuaded the Pope to supply him with an archbishop at Lichfield, who should have the bishops in the Mercian kingdom subordinate to him, which arrangement lasted several years.

"Short is my tale: — Fitz Eustace' care
A pierced and mangled body bare,
To Lichfield's lofty pile.
And there beneath the southern aisle,
A tomb with Gothic sculpture fair
Did long Lord Marmion's image bear;
There erst was martial Marmion found,
His feet upon a couchant hound,
His hands to heaven upraised:
And all around on scutcheon rich,
And tablet carved, and fretted niche,
His arms and feats were blazed.
And yet, though all was carved so fair,
And priest for Marmion breathed the prayer,
The Lord Marmion lay not there.
From Ettrick woods a peasant swain

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Followed his lord to Flodden plain,
Sore wounded, Sybil's cross he spied,
And dragged him to its foot and died,
Close by the noble Marmion's side.
The spoilers stripp'd and gash'd the slain,
And thus their corpses were mista'en,
And thus in the proud baron's tomb,
The lowly woodman took the room."

— W. Scott.

Among the monuments is Chantrey's famous group of two sleeping children.

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VIII

NORWICH CATHEDRAL

NORWICH is in Norfolk, in the eastern part of England, 114 miles from London, and means north camp or town. Norfolk means north folks.

The cathedral is dedicated to the Holy Trinity, and is of the New Foundation. It was founded in 1096 by Bishop Herbert de Losinga, and completed about 1145.

Its length is 408 feet; width of transept, 178 feet; height of spire, 313 feet.

Norwich Cathedral approaches most nearly to the Continental churches, as its ratio of height to width is three to one. It is the only cathedral in England which still retains its French apse and lofty central tower. The spire and roof are of stone. The roof has lierne ribs. The style is purely Norman. In the interior, the great open arches of the triforium form a very peculiar feature in the nave, and at once attract attention. The long

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NORWICH CATHEDRAL

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vista, the beautifully vaulted roof, and brilliantly lighted choir, contrasting with the dimly lit nave, make up a glorious view.

In the centre of the roof is a circular opening, made when the church was built, through which a man dressed as an angel was let down, swinging a censer across and along the church, thus diffusing a very pleasant odour. The descent of the Holy Spirit is said also to have been represented by the flight of a white dove from this opening down into the church.

SOME NOTED BISHOPS

Bishop Herbert de Losinga (i. 1091, d. 1119), the founder, bought his preferment of William Rufus for £1,900. (This is called simony, from Simon Magus, who wanted to purchase the power of working miracles.) Afterward the bishop repented of his wrongdoing, and perhaps built this church as an atonement. In after years, he said: "I entered on mine office disgracefully, but, by the help of God's grace, I shall pass out of it with credit." He went to Rome, confessed his sin, and received absolution.

His early French training influenced him in planning the beautiful east end of his

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church. He began the building with the lady-chapel, as he wished to be sure of finishing the most sacred part. He lived to finish it all, as well as several other churches and the episcopal palace.

Bishop Eborard (i. 1121, d. 1150) was in office when the Jews were accused of having crucified a boy. The child was canonized under the name of St. William, and had a shrine in the cathedral. There was a similar accusation brought against the Jews at Lincoln, where little St. Hugh had his shrine. The probabilities are that both stories are fabrications to excuse the barbarous cruelty with which the Jews were treated.

> "Two boys of tender age, those saints ensue,
> Of Norwich William was, of Lincoln Hugh,
> Whom the unbelieving Jews, rebellious that abide,
> In mockery of our Christ, at Easter crucified."

Bishop Anthony Beck (i. 1337, d. 1343) was appointed by the Pope in opposition to the monks. He was so arrogant that every one hated him, and it was thought the servants poisoned him.

Bishop Bateman (i. 1344, d. 1355) compelled a great lord to do penance in the cathedral for killing deer belonging to the mon-

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astery. He was a witness to the destruction of sixty thousand of the inhabitants of Norwich, in a few months, by the Black Death, which swept away more than half the population of England. He dispensed sixty young lads or "shavelings" to hold livings, so that divine service might not cease.

Bishop Spencer (i. 1370, d. 1406) was called the "fighting prelate." In Wat Tyler's rebellion, he met the rebels on the battle-field, sword in hand; overcame them, absolved them, and sent them to be hanged.

Bishop Montague (b. 1578, i. 1628, d. 1641) complained that "King Henry took away the sheep from the cathedral, and did not restore so much as the trotters unto it."

Bishop Hall (b. 1574, i. 1641, d. 1656) saved the windows of his chapel from destruction by the Puritans, by removing the heads of the figures, which was a good scheme, and accounts for the many windows in other churches where the heads are supplied by plain glass. This bishop left directions in his will for his burial, saying: "I do not hold God's house a meet repository for the dead bodies of even the greatest saints." His writings won him the title of "The Christian Seneca."

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GENERAL REMARKS

This cathedral had all sorts of ill luck. It was twice struck by lightning; set on fire in a riot between the monks and citizens; and, when the monks disappeared at the Reformation, the beautiful lady-chapel and chapter-house were pulled down by Dean Gardiner. Then in 1643 Cromwell's Ironsides took a hand in the demolition.

The pelican was a favourite emblem, and the cathedral has a fine pelican lectern. Taetwine, Archbishop of Canterbury in 731, made the following riddle about a lectern:

"Angelic food to folk I oft dispense
While sounds majestic fill attentive ears.
Yet neither voice have I, nor tongue, nor speech,
In brave equipment of two wings I shine,
But wings withouten any skill to fly:
One foot I have to stand, but not a foot to go."

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WELLS CATHEDRAL

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IX

WELLS CATHEDRAL

THE title of the see is Bath and Wells.

Bath and Wells are in Somerset in the southwest of England, about two hundred miles from London. The name Wells is derived from some medicinal springs called St. Andrew's Wells. Bath has the same derivation from other medicinal springs. Somerset was a summer seat for the kings. Wells Cathedral is dedicated to St. Andrew, and is a cathedral of the Old Foundation.

A bishop's see was erected at Wells in 909. The present church was dedicated in 1239. Its length is 371 feet; width at transept, 147 feet; height of western towers, 125 feet; height of central tower, 165 feet.

The west front is covered with beautiful carved images, and is a masterpiece of art, unsurpassed at home or abroad. The façade looks down on the graves at its base, as if it were dedicated to the dead rather than the

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living. The chapter-house is particularly fine, and is the only one which has two stories. The famous inverted arches were added in the fourteenth century as supports to the towers, which were giving way. All the buildings — church, palace, cloister, chapel, and chapter-house — unite to form the most perfect group imaginable, and quite the best example of Gothic art. The effect is heightened by the placid pool which mirrors the scene, and by the palace gardens, accounted the loveliest in the world.

SOME NOTED BISHOPS

Bishop Jocelyn (d. 1242) was a great builder, and one of the signers of Magna Charta.

Bishop Button (b. 1248, i. 1264, d. 1274) was canonized, and appears to have devoted his energies to curing the toothache. He became the patron saint of those afflicted with that malady, and was reputed better than creosote.

Bishop Oliver King (i. 1495, d. 1503), like Jacob of old, had a dream of a ladder reaching from earth to heaven, with angels ascending and descending; and he thought he heard

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a voice say: "Let an Oliver establish the crown, and a king build the church." Acting on the supposition that the remark was addressed to him, the bishop entirely rebuilt Bath Minster, which had fallen into decay, and for which he felt responsible. The dream is commemorated on the west front at Bath, where may also be read this inscription:

> "Trees going to choose their king
> Said: Be to us the Olive(r) King."

A paraphrase of Judges ix. 8, which reads: "The trees went forth on a time to anoint a king over them, and they said unto the olive-tree: Reign over us."

Bishop Castello offended Pope Alexander VI., and the Pope attempted to poison him, but by mistake he and his son drank the poisoned wine, and never fully recovered from the effects of it.

Bishop Barlow (i. 1552, d. 1569) destroyed the two lady-chapels. The destruction of these beautiful buildings was an unfortunate result of the cessation of homage to "Our Lady." One would think the name might have been changed (if that was objectionable) and the structure spared.

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Bishop Barlow was the subject of this rhyme:

> "So long he lived, so well his children sped,
> He saw five bishops his five daughters wed."

Bishop Godwin in his old age married a rich widow of London, whereupon Queen Elizabeth, having been told he had wedded a girl only twenty years old, expressed great displeasure. The Earl of Bedford said: "Madame, I know not how much she is above twenty, but I am acquainted with her son, who is a little under forty." This only made matters worse, for in Elizabeth's creed there were three sorts of marriages, of God's making, of man's making, and of the devil's making. Adam and Eve were an example of God's making, Joseph and the Virgin Mary of man's making, and those are of the devil's making where two old folks marry for covetousness. The unfortunate bishop protested with tears in his eyes that he only took the lady to rule his house, but all was of no avail; the queen never forgave him.

Bishop Still (b. 1543, i. 1593, d. 1607) made a large fortune in lead mines discovered in the Mendip Hills. He was called the Jolly

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Bishop, and is now best known as the supposed author of "Gammer Gurton's Needle," almost the earliest comedy in the English language, and containing one of the two best drinking-songs:

> "I cannot eat
> But little meat,
> My stomach is not good;
> But sure I think
> That I can drink
> With him that wears a hood."

Bishop Clark (i. 1521) was sent by King Henry VIII. to Pope Leo X. to present the king's "Defence of the Faith," in reply to Martin Luther. This treatise gained for the king his title of "Defender of the Faith," to which the English monarchs have always clung, although there was nothing hereditary about it, and the faith that they defend (if they do defend it) is greatly changed from the faith that King Henry defended. Bishop Clark was also despatched on a less agreeable mission to announce the divorce of Anne of Cleves to her brother the Duke of Cleves. On his way home the bishop was accidentally poisoned.

Bishop Lake (b. 1550, i. 1616, d. 1626)

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lived a real comment on St. Paul's character of a bishop.

Bishop Ken (b. 1637, i. 1684, d. 1711), when a canon at Westminster, refused King Charles's request to take Nell Gwynn into his house. When the see of Bath and Wells became vacant, some years later, Charles was asked whom he would appoint to fill it. "Who but the brave little man that would not give poor Nelly a lodging?" was the reply.

Bishop Ken was an excellent man, and an ornament to the Church. He wrote the "Morning and Evening Hymns," and the "Doxology." At Bath, when Father Huddlestone set out the altar in the presence of James II., according to the Roman ritual, Bishop Ken mounted the pulpit in the nave and inveighed against it. He was one of the seven bishops who refused to read the Declaration of Indulgence, published by James II., and was sent to the Tower for recusancy. Later he was suspended from his see for too faithful adherence to this same king, when required to take the oath of allegiance to King William and Queen Mary.

King William sarcastically remarked: "Bishop Ken has set his heart on martyrdom

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in the nonjuring cause, but I have set my heart on disappointing him."

Bishop Ken's sister married Izaak Walton, the prince of anglers, who alludes to her in these lines on spring:

> "There see a blackbird tend its young;
> There hear my Kenna sing a song."

He has also inscribed these words on her tomb:

"Here lyeth buried, so much as could die, of Anne, wife of Izaak Walton. . . . She died, alas that she is dead! the 17th of April, 1662. Study to be like her."

Ken died in his retirement, and was buried just at the break of day. The sun rose over his grave, and the village children sang his morning hymn:

> "Awake, my soul, and with the sun,—"

Bishop Kidder (b. 1635, i. 1691, d. 1703) was appointed to this see in the lifetime of Bishop Ken, who survived till 1711. Kidder, with his wife, was killed in his palace by the fall of a heavy stack of chimneys in the great storm of 1703. Addison, in his famous poem,

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"The Campaign," descriptive of Blenheim, compared the destruction and tumult of the battle to the great storm, saying: "Such as of late o'er pale Britannia passed." Britannia might well turn pale, for it was the greatest convulsion of nature known to historical times in England. It caused fearful losses, wrecking the Eddystone Lighthouse, throwing down the towers and steeples of churches in all directions, uprooting thousands of oaks, killing immense numbers of sheep and cattle, dashing ships ashore, and destroying more than eight thousand persons.

GENERAL REMARKS

In the bishop's palace of Wells, good Abbot Whiting was condemned to death, because, at his abbey of Glastonbury, he had hidden some of the sacred vessels of silver and gold to save them from the greedy clutch of Harry Tudor. He was arraigned for the robbery of Glastonbury Church, and hanged within sight of his home. There was a prophecy, supposed to foretell a second Noah's flood, that a whiting should swim on the top of Glastonbury Tor. The prophecy was regarded as fulfilled, and all fears of a second

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deluge were dispelled, by Abbot Whiting's swimming in the air on the designated spot. His body was quartered, and sent to Wells, Bath, Chester, and Bridgewater, and his head was hung over his abbey gate.

It was Thomas Cromwell who sentenced Abbot Whiting to be hung, and it was of Thomas Cromwell that Henry VIII. was accustomed to remark, when he turned a knave at cards: "I have a Cromwell."

He was the person who suggested to the king that he could settle the divorce question by declaring himself Supreme Head of the Church of England, and trying his cause before his own ecclesiastical court. Hence it clearly appears that the separation from the Pope is entirely due to a man whom the king himself considered a knave.

The Puritan despoilers found lead a merchantable commodity, and mercilessly stripped it from many cathedral roofs, and sold it with the avidity of a street urchin running to a junk-shop with a six-inch piece of old lead pipe in his hand. The lead taken from the roof at Wells weighed 480 tons, and one of the chaplains exclaimed, "Would that they had found it scalding hot!"

The cathedrals were sometimes avenged,

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for, in at least two instances, the ships laden with the lead sank to the bottom of the ocean.

There is, in this cathedral, a curious clock, where, every hour, tilting knights hold a tournament with the striker, and perform prodigies of ineffectual valour.

Branches of yew-trees were formerly carried on Palm Sunday, which would account for their almost universal presence in churchyards. The Wells garth is called the " Palm Churchyard," and has a yew-tree in the centre.

An old chronicle says: " But for the reason that we have no olyve that berith greene leaf algate, therefore we take ewe instead of palme and olyve and beren aboute in processyon and soe is this daye called Palme Sundaye."

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ELY CATHEDRAL

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X

ELY CATHEDRAL

ELY is in Cambridgeshire, near Cambridge College, on the eastern coast, not far from the North Sea. It was so called by the monks, from the plentiful supply of eels they found in the marshes. Cambridge takes its name from a bridge over the river Cam. Cam means crooked.

The cathedral is dedicated to St. Ethelreda and St. Peter, and is of the New Foundation.

A nunnery was founded by St. Ethelreda, in 673. It was destroyed by the Danes in 870, and remained in ruins till 970, when it was rebuilt by Ethelwolf, Bishop of Winchester. In 1109 it was raised to a see by Henry I. Its dimensions are: length, 517 feet; width at transept, 178 feet; height of western tower, 215 feet; height of lantern, 170 feet.

Ely Cathedral is one of the largest and most imposing in England. Only Ely, Win-

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chester, Canterbury, and St. Albans exceed five hundred feet in length. It is also the most varied in style of all the cathedrals. The most noted part is the octagonal lantern at the intersection of the nave and transept. It was built by Alan of Walsingham (who is aptly designated "The Flower of Craftsmen") long after the completion of the church, for this lantern, like many other splendid achievements, was the result of accident. The tower fell into the church, and the large hole let in so much light that the architect could not bear to shut it all out again. The vast octagonal lantern is in two stories, the upper one much the smaller. This beautiful tower is very profusely ornamented. It is an original idea, seen on no other church, and is considered the finest architectural thought that ever materialized in England. It is sometimes called the "only true Gothic dome in existence." The Ely presbytery is most beautiful, as is also the lady-chapel. The Galilee Porch is one of the finest in the world.

SOME NOTED BISHOPS

Bishop West (i. 1516, d. 1533), being angry with his master, when a youth at Cambridge

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College, set fire to his house. In mature life he bitterly regretted the rash act, and rebuilt the house.

Bishop Cox (b. 1500, i. 1559, d. 1581) is said to have received the following letter from his gracious sovereign:

"PROUD PRELATE: — You know what you were, before I made you what you are. If you do not immediately comply with my request, by God, I will unfrock you.

"ELIZABETH."

The occasion of this *jeu d'esprit* was the refusal of the bishop to dismember the episcopal gardens of Ely in behoof of the Dancing Chancellor Hatton. He was forced to resign a large portion of the estate which is now Hatton Garden and Holborn Hill, but reserved the right to gather twenty bushels of roses yearly for ever. Poor old ghost: do you find many there these days?

Bishop Cox took part in the translation called the Bishop's Bible, and urged the "adoption of usual words and the avoidance of inkhorn terms."

He was tutor to Edward VI.

Bishop Buckridge (i. 1628, d. 1631) was

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said to wield with ability "the two-edged sword of Holy Scripture against the Papists on one side and the Puritans on the other."

Bishop Wren (b. 1585, i. 1638, d. 1667) was the uncle of the great architect, Sir Christopher Wren. He was described as a "wren mounted on the wings of an eagle." Wren distributed 897 questions throughout his diocese for the unhappy churchwardens to answer. He was arrested (not for his catechism, — however deserved) and sent to the Tower by the Long Parliament, where he was imprisoned eighteen years. The same power which imprisoned him, released him. While he was in prison, Oliver Cromwell made his appearance in the cathedral one day, "with a rabble at his heels, and a hat on his head," and ordered the assembly to leave. The rector continued reading. "Leave off your fooling and come down, sir," thundered Oliver, and there was no more service in that church that day, nor for some time afterward. It is to be regretted that the eagle-winged wren was not at home.

Doctor Boldero was a gentleman who had been treated with much severity by Oliver Cromwell, for his devotion to Charles I., in

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which cause Bishop Wren had also suffered many years. After the restoration of Charles II., Boldero applied to the bishop for the mastership of Jesus College, Cambridge. "Who are you?" demanded the bishop; "I know nothing of you; I never heard of you." "My lord, I have suffered long and severely for my attachment to our royal master, as well as your lordship; I believe your lordship and I have been in all the jails in England!" "What does the fellow mean? Man! I never was confined in any prison but the Tower." "And I, my lord," replied Boldero, "have been in all the rest myself."

The bishop made Boldero master.

Bishop Patrick (b. 1626, i. 1692, d. 1707) was an excellent defender of the Church of England, and on the occasion of his controversy with a Catholic priest, in the presence of the Catholic James II., the king declared he "never heard a bad cause so well, or a good one so ill maintained."

Bishop Moore (b. 1662, i. 1707, d. 1714) possessed a library of thirty thousand volumes, which, at his death, was purchased by George I., and presented to Cambridge University. At the same time the attempts of the Chevalier St. George to gain the throne met with

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so much sympathy at Oxford that the king sent a troop of cavalry to overawe that university. This state of affairs occasioned the following epigram:

"Our gracious monarch viewed with equal eye
The wants of either university.
To one he sends a regiment, for why
That learned body wanted loyalty;
To the other books he gave, as well discerning
How much that loyal body wanted learning."

THE REPLY

"The king to Oxford sent a troop of horse,
For Tories own no argument but force.
With equal wit to Cambridge books he sent
For Whigs admit no force but argument."

GENERAL REMARKS

This church was built on the Island of Ely, and is completely surrounded by low-lying fens. The monks chose this spot because it was difficult of access to robbers and pirates.

"Merrily singen the munches binnen Ely
That Canut ching rew therby,
'Row ye cnites noer the lant
And here we thes munches sing.'"

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A more modern version of the song is this:

"Cheerfully sang the monks of Ely
As Canute, the king, was passing by,
'Row to the shore, knights,' said the king,
'And let us hear these churchmen sing.'"

In Macaulay's description of the beacon-lights, kindled throughout England at the approach of the Spanish Armada, these lines occur:

"Till broad and fierce the star came forth on Ely's stately fane,
And tower and hamlet rose in arms o'er all the boundless plain."

A comedian named Joe Haines, noted for his practical jokes and dishonest tricks, happened to see the Bishop of Ely riding by in his carriage just as he was arrested for debt, and said to the bailiffs: "Let me speak a word to my cousin, and he will pay the debt and costs." He then stepped to the bishop, and said, in a low tone: "My lord, here are two poor creatures who have such terrible scruples of conscience I fear they will hang themselves." "Very well," said the bishop to the men, "Come to me to-morrow and I will satisfy

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you." The bailiffs went one way and Joe went another, blessing his stars at the success of his ruse. Next day, on their arrival at the palace, his lordship asked the men what were their scruples of conscience? "Scruples! We have no scruples! We arrested your cousin for twenty pounds. Your lordship promised to pay us to-day, and we hope you will be as good as your word." To avoid scandal the bill was paid.

There is a story that when King Edward Seventh's hopeful grandson, who may at some future day rejoice in the title of King Edward Eighth, was told to say: "How do you do, Lord Alwyn?" to the Bishop of Ely, he gazed speechlessly at the magnificent prelate arrayed in gaiters, apron, and long black coat, and, when his mother insisted, saying: "Now speak — Lord what?" "Lord help us!" said the frightened child, and darted away without benefit of clergy.

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CARLISLE CATHEDRAL

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XI

CARLISLE CATHEDRAL

CARLISLE is in Cumberland, in the north of England, three hundred miles northwest of London. Its name is from the British Caer Luel, Caer meaning a city, and Luel being the name of a chieftain. It is a cathedral of the New Foundation.

This cathedral was begun in the reign of William Rufus, and was completed in the reign of Henry I. It was partly burnt in 1292, after which indulgences of forty days' duration were issued for all who should, by money, materials, or labour, contribute to the pious work of rebuilding. The bishop's register abounds with letters patent and orders for this purpose. The bishop's see was erected in 1133. The cathedral is 211 feet long, and has a central tower 127 feet high.

The visitor at Carlisle Cathedral searches for the west front in vain; it is gone, and with it ninety-two feet of the nave. The re-

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maining portion is only forty-three feet in length, and has been closed up by very ugly buttresses. This church was despoiled of its fair proportions by the zeal of Cromwell's army in their iconoclastic crusade against Popery. After destroying the cloisters, the dormitory, the chapter-house, and part of the deanery, they utilized the stone to strengthen the fortifications and to build a guard-house in the market-place.

The magnificent decorated east window is the chief glory of the cathedral. It is one of the largest windows in England, if not in Europe, and has no rival in the beauty of its tracery. It is remarkable that the Puritan vandals should have spared it. The roof of the choir is blue, powdered with golden stars, a rich and unusual colouring. A small watch-turret rises at the northeast corner of the tower, which is peculiar. The carvings of the capitals of the main piers, which represent the months of the year, are very interesting.

SOME NOTED BISHOPS

Bishop Oglethorpe (i. 1557, d. 1559) crowned Queen Elizabeth after all the other

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bishops had refused. He consented only when she agreed to take the ancient oath of her Catholic predecessors. He had not the proper vestments ready for the ceremony, but on the spur of the moment borrowed them from Bishop Bonner of London. Oglethorpe died the next year, and the queen said she must ever have a care to furnish that see with a worthy man, for his sake who first set a crown on her head.

Bishop Potter (b. 1578, i. 1628, d. 1642) was called the Puritanical priest, and it was said: "The organs would blow him out of the church."

Bishop Law (b. 1703, i. 1769, d. 1787) was so addicted to the use of parentheses in his writings that, when he complained of the delay of publication, the printer declared he was waiting for a pound of parentheses from the Glasgow foundry.

When Prince Charles Edward was in possession of Carlisle, he installed a Catholic named James Cappock as bishop. This man paid dear for his elevation, for, after the defeat of Prince Charlie, he was found in the city and hung by the Butcher Duke of Cumberland.

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GENERAL REMARKS

Henry I. devoted much time to building this cathedral as a relief to his sorrow for his children, lost in the *White Ship*.

"The bark that held a prince went down,
The sweeping waves rolled on;
And what was England's glorious crown
To him that wept a son?
He lived, for life may long be borne
Ere sorrow break its chain;—
Why comes not death to those who mourn?
He never smiled again!

"Hearts in that time closed o'er the trace
Of vows once fondly poured,
And strangers took the kinsman's place
At many a joyous board;
Graves which true love had bathed in tears
Were left to Heaven's bright rain,
Fresh hopes were born for other years,—
He never smiled again!"

—MRS. HEMANS.

Sir Walter Scott was married here. Hume wrote on a window at Carlisle:

"Here godless boys God's glories squawl."

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PETERBOROUGH CATHEDRAL

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XII

PETERBOROUGH CATHEDRAL

PETERBOROUGH is in Northamptonshire, in the east of England. It was named in honour of either St. Peter or King Peada. Northamptonshire is literally North-home-town-county. The cathedral is dedicated to St. Peter, St. Paul, and St. Andrew.

A monastery was founded about 600 and consecrated 664. In 870 it was destroyed by the Danes, who slew the old abbot and all the monks, and set fire to the abbey. The conflagration lasted fifteen days. Refounded by King Edgar in 972, it was accidentally burnt in 1116. The present edifice was 120 years in building, — till 1237. It was a mitred abbey till 1541, when it was erected a cathedral. Its present dimensions are: length, 426 feet; width of west front, 156 feet; width of nave at transept, only 24 feet; height of western towers, 154 feet; height of central tower, 143 feet.

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It certainly possesses one unique feature in the grand triple-arched portico of the west front. There is nothing like it in England, or indeed anywhere else. It is effective and imposing, grand and picturesque, but, as it is only a great false screen raised in front of the cathedral, it is not generally considered truly excellent. Its detractors say that, although it is splendid, it has no real reason for being, and is only "vaulting ambition which o'erleaps itself;" while its admirers say that "the noble west front is the pride and glory of Peterborough, the finest portico in Europe."

The triforium has beautiful fan tracery. The church throughout is very poorly built; some of the enormous piers are only shells filled with small stones. Apparently the monks tried to keep pace with their neighbours at Ely, without much regard to the quality of their work.

SOME NOTED BISHOPS

Bishop Chamber (i. 1541, d. 1556) was the first Bishop of Peterborough. He had been the abbot of the monastery, and was allowed by Henry VIII. to retain his place, with a

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change of title, because he had been tractable and had peaceably resigned the abbey to the king, for the good reason that he "loved to sleep in a whole skin, and desired to die in his nest."

Bishop Dove (i. 1601, d. 1630) was Queen Elizabeth's chaplain; she named him the "Dove with silver wings," from his excellent preaching and reverend appearance.

Bishop Hinchcliffe (b. 1731, i. 1769, d. 1794) could always be heard distinctly in every corner of his cathedral. When asked to explain the secret of his extraordinary elocution, he said he made it an invariable rule to do justice to every consonant, knowing that the vowels would be sure to speak for themselves.

GENERAL REMARKS

Amongst the precious relics possessed by this monastery was the "incorruptible arm" of Oswald, the Northumbrian king, whose right hand was blessed when he broke up and gave to the poor the silver plate from which he was eating.

At the Conquest, the monks of Peterborough chose a provost and sent him to Edgar,

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the Atheling, for confirmation. This ignoring of the Conqueror roused his ire, and it required a round sum to appease it.

Historians gravely assert that the burning of Peterborough in 1116 was a judgment on an impetuous abbot, whose temper was by no means bland, and who had been cursing and swearing all day because his fire would not burn. Finally he exclaimed: "The devil kindle thee!" whereupon the whole monastery burst into a blaze, and the church was destroyed in the conflagration.

Peterborough was called the "golden borough" and "Peterborough the Proud." The Pope having decided that any "islander" who could not go to St. Peter's in Rome might derive the same benefit from visiting St. Peter's in England, the place became so holy that whoever came — king, bishop, baron, abbot, or knight — took off his shoes at the gate and entered barefoot. The reputation for generosity, however, was not great, as this rhyme will show:

"Ramsay the bounteous in gold and fee,
Crowland as courteous as courteous can be,
Spalding the rich, and Peterborough the proud,
Sawtrey, by the way,
That poor abbaye,

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Gave more alms in one day
Than all they."

Ramsay was the Crœsus of English abbeys. The abbot had £1,000 a year, and each of the sixty monks £100 a year.

Before the death of Queen Catherine of Aragon, the divorced wife of Henry VIII., she requested that she might have a monument worthy of a queen. The king found an economical way of granting her request by sparing her burial-place at Peterborough Abbey in his crusade against the monks, and raising it to the dignity of a cathedral, saying that he "Would have to her memory one of the goodliest monuments in Christendom."

The day that Anne Boleyn was beheaded, the candles which stood around Queen Catherine's bier lighted of "themselfs," and, when matins were done as far as "Deo gratias," went out of their own accord. This continuing from day to day, King Henry sent thirty men to investigate, but the trick was never discovered.

Mary, Queen of Scots, was buried here, as Peterborough is near Fotheringay Castle, where she was beheaded. Her son, James I., afterward removed her body to Westminster.

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There is a portrait of Old Scarlett, the sexton who lived to be ninety-eight years old, who "buried all the inhabitants of Peterborough twice over," besides burying Queen Catherine of Aragon and Mary, Queen of Scots.

Beneath the painting are the following lines:

"You see old Scarlett's picture stand on hie,
But at your feet there dothe his body lye;
His gravestone doth his age and death-time show,
His office by these tokens you may know.
Second to none for strength and sturdy limm,
A scarebabe mighty voice, with visage grim,
He had inter'd two queens within this place
And this towne's householders in his live's space,
Twice over; but at length his owne turne came,
What he for others did, for him the same
Was done: no doubt his soul doth live for aye
In heaven; though here his body's clad in clay."

Old Scarlett's portrait is not painted in the highest style of art, and rather tends to remind the traveller of the Persian ambassador, who, when shown the pictures at Holy Rood Castle, said to the housekeeper who exhibited them: "You paint them yourself? You no able? You try. You paint better."

Cromwell visited Peterborough with his

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Parliament troopers, and probably no "malignant cathedral" was more thoroughly "set to rights." The cloisters were completely pulled down, and the unusually beautiful stained glass broken. The soldiers wore the rich church vestments, blanketed their horses with altar-cloths, and their daily drill took place in the nave.

The Puritans called the clerical waistcoat the M. B. Waistcoat, M. B. standing for Mark of the Beast, because in their opinion it "savoured of Popery."

There were certain Puritans so crucifix-mad that they could not see two straws lying crosswise in the street without expressing their abhorrence in good set terms; and there was an old story, but one that lacks confirmation, that a Banbury saint hung his cat on Monday for catching a mouse on Sunday. It is a wonder they did not punish the birds for making the sign of the cross when they spread their wings to fly.

A pewholder once came from his parish church to the bishop with the complaint that a stranger had intruded into his pew. He said: "I would not disturb divine service by ejecting him, but I took the slight liberty of sitting on his hat."

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There is a superstition that if the cathedral bell and the clock of the parish church strike together, there will be a death in the minster yard.

The bishops' statues may be distinguished from the abbots' by the difference in the staff. The abbot's is turned inward for domestic rule, the bishop's outward for external jurisdiction.

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HEREFORD CATHEDRAL

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XIII

HEREFORD CATHEDRAL

HEREFORD is in Herefordshire, in the west of England. The cathedral is dedicated to St. Mary and St. Ethelbert, and is of the Old Foundation.

It was founded by Offa in the seventh century, refounded by King Athelstan in 1012, burnt by the Welsh in 1015, recommenced in 1097, and completed in 1148. It has undergone many additions and alterations, which extended over a period of 450 years. It is 327 feet long, 158 feet wide at transept, and the central tower is 144 feet high.

SOME NOTED BISHOPS

Bishop Cantilupe (b. 1219, i. 1275, d. 1282) was one of the last Englishmen canonized by the Pope. This bishop scourged the barefoot Lord Clifford with a rod in the cathedral. It is said he wrought no fewer than four hun-

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dred and twenty-five recorded miracles and restored sixty-six dead persons to life. Fuller remarks " and all of them I believe honest and true *alike*."

The see of Hereford was permitted to exchange its arms for those of Cantilupe, which it has borne ever since.

Bishop Orleton (i. 1317, d. 1345) was accused of high treason before Parliament; he denied the jurisdiction of a lay court, but King Edward II. sequestrated his property. He was apparently reconciled to the king, but never forgot the injury, and he played an important part in Edward's deposition and murder. He is famous in history for his ambiguous answer to the keeper of Berkeley Castle, where the king was murdered:

> " Edwardum occidere nolite timere, bonum est.
> Edwardum occidere nolite, timere bonum est."
>
> (Edward to kill fear not, the deed is good.
> Edward kill not, to fear the deed is good —)

a command to murder or not to murder, according to the position of the comma.

Bishop Parfew (i. 1554, d. 1558) afforded no Marian martyrs.

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GENERAL REMARKS

The following legend is told of the founder. While King Offa reigned in Mercia, he received a visit at his palace from Ethelbert, King of the East Angles, who wished to marry Offa's daughter. Queen Quendred feared a plot to get possession of their kingdom, and persuaded her husband to murder their future son-in-law, which seems to have been the only crime of a good and wise king. He felt great remorse (nothing is said of the queen's feelings), and went on a pilgrimage to Rome, where he confessed his sin and received absolution. As an expiation, on his return he built what is now the Cathedral of Hereford, near Marden, where Ethelbert was buried. Many astonishing miracles were wrought at Ethelbert's tomb. He was canonized, his body was translated to the cathedral, and rich offerings were laid on the shrine erected to his memory.

It was an old custom to strew the choir and chapter-house with hay at Christmas, and with ivy leaves at Easter.

In the Hereford missal it is directed that the wedding-ring should be put first on the thumb, then on the first finger, next on the long finger, and lastly on the ring finger.

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This is done because the first three fingers represent the Trinity, and to the marriage sacrament belongs the next place.

King Stephen once entered this cathedral with great pomp, and sat on the episcopal throne during the service.

When Queen Anne was about to nominate Jonathan Swift to the see of Hereford, she consulted the Archbishop of York, whereupon that prelate startled her with the question: "Ought not your sacred Majesty to be first certain whether Doctor Swift is a Christian before he becomes a bishop?" Then to her infinite horror and astonishment, he produced the romance called "The Tale of a Tub." The queen firmly refused to appoint this wolf in sheep's clothing as a shepherd in the fold of her church, though, for political reasons, he afterward became Dean of St. Patrick's in Dublin, which was, in fact, a banishment.

In this cathedral is preserved an ancient map of the world as known or imagined in the year of grace 1300. The earth is round, and at the top are to be seen Adam and Eve, and the animals and trees and rivers of Paradise. Jerusalem is in the centre of the world. Rome and Troy are important places, but the

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British Islands loom large. Nearly all the cathedrals are depicted and seem to have filled as large a space in the brain of Richard de Hallingham, prebendary of Hereford and map-maker to the monastery, as they do in mine at the present writing.

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XIV

OXFORD CATHEDRAL

OXFORD is in Oxfordshire, forty-five miles from London. The name means a ford for oxen. The cathedral is of the New Foundation, and was first dedicated to St. Frideswide; but was rededicated by order of Henry VIII. the Church of Christ.

The first church was built in the eighth century, and rebuilt by Ethelred in 1004. The present building was begun in 1160, and finished in 1180. It is 155 feet long; 101 feet wide at transept; the height of the western tower is 144 feet; the height of the spire is 190 feet.

Oxford is the smallest cathedral in England, a large part of the nave having been destroyed by Cardinal Wolsey to make room for his college, which Wolsey said was founded by Ego et Rex. The roof is very low, but gains height by a peculiar device. The arches of the main arcade run up to the

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OXFORD CATHEDRAL

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clerestory, and the triforium gallery is put under the arches. There is in the crypt the same sort of narrow, winding passage and small cell as at Ripon, where it is called St. Wilfrid's Needle. The object of its construction remains a riddle.

SOME NOTED BISHOPS

Bishop Curwen (i. 1567, d. 1568) was, at the time of the Marian persecutions, Lord Justice of Ireland, awaiting orders from England to empower him to burn Protestants. A Protestant innkeeper stole the warrant from the messenger and substituted the knave of clubs.

When the credentials were presented, the court was so incensed at the supposed insult, that the man was immediately thrown into prison. Upon his release he hurried to England, and soon returned with the proper credentials, but by that time Bloody Queen Mary was dead, and Curwen was deprived of his office. Thus it happened that no person in all Ireland was martyrized during the persecutions.

Bishop Field (i. 1627). James I. said of

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Field (then Dean of Gloucester), "This is truly a field for the Lord to dwell in."

Bishop Fell (b. 1625, i. 1675, d. 1685), chaplain to Charles II., was one of the best and most liberal prelates by whom the see of Oxford has been filled. While Dean of Christ Church he expelled a youth from college, but offered to reinstate him if he could translate the thirty-third epigram of Martial:

> "Non amo te zabidi, nec possum dicere quare,
> Hoc tantum possam dicere, non amo te."

Which the scapegrace, Tom Brown, rendered thus:

> "I do not love thee, Doctor Fell,
> The reason why, I cannot tell.
> But this I know, and know full well,
> I do not love thee, Doctor Fell."

Bishop Parker (b. 1640, i. 1686, d. 1687) was called a chameleon, from the extreme pliability of his opinions, which varied according to his surroundings. Now a Puritan, then a churchman, finally ready to become a Catholic, and writing in defence of transubstantiation, he was not the only churchman who preserved at the same time his *life*

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and his *living*. Doctor Busby was asked how he contrived to keep all his preferments through the stormy reigns of Charles I., Oliver Cromwell, Charles II., and James. He replied, in imitation of Themistocles, "The fathers govern the nation, the mothers govern the fathers, the boys govern the mothers, and I govern the boys."

Bishop Wilberforce (b. 1805, i. 1845, d. 1873) has been styled "The Bishop of Society." Though a brilliant orator, a witty talker, and full of showy accomplishments, he was somewhat superficial, and about his devotion to truth there was a difference of opinion. The nickname of "Soapy Sam" finally fastened upon him in consequence of Lord Westbury saying, in the House of Lords, "A well lubricated set of words, a sentence so oily and saponaceous that no one can grasp it." Imagine his dismay on perceiving, at a high festival in his cathedral, that the floral decorations over his stall and the adjoining one read S O A P, the initials standing for Samuel Oxford, Alfred Pott. He was also called Windsor Soap, because he was a great favourite at Windsor Castle. When asked by a little girl to explain this epithet, the bishop replied: "I will tell you, my darling. It is

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because I am often in hot water, and always come out with clean hands."

The bishop's throne in Oxford Cathedral is a memorial of Wilberforce. Archbishop Whately of Dublin was at one time a chaplain to Wilberforce. It was he who said: "There is but one English noun which has a true vocative case: nominative cat, vocative puss."

GENERAL REMARKS

According to one tradition, St. Frideswide was the daughter of a ruler in Oxford, whose father built a nunnery for her and her schoolmates. The Mercian king asked her hand in marriage, but as she would not accept him he tried to carry her off by force. She hid in the woods, and the king, after ravaging the country, returned home. He came again, and after a battle, was struck by lightning and made blind. St. Frideswide lived and died a nun. Ruskin has said that every stone which remains of her shrine is worth its weight in silver, if not in gold.

Edith, wife of Robert d'Oilly, wished to persuade her husband to build a monastery on a certain spot, so she told him a story of the miraculous chattering of some birds, and

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the still more miraculous interpretation by a friar. The monastery was built, and is now called Christ Church, Oxford.

Queen Elizabeth left this see vacant for forty-one years of her forty-five years' reign, during which time she enjoyed its revenues.

The Irish Bishop Berkeley (b. 1684, d. 1753) is buried here. He was the author of a philosophical system maintaining that there is no proof of the existence of matter anywhere but in our own perceptions; for instance, all that we know of a tree is our *idea* of a tree. Doctor Johnson tried to confute this theory by kicking a stone, but only found that his idea of a stone was rather increased than lessened. Berkeley's philosophy has been cleverly parodied by Punch and others, for example:

"What is mind? No matter.

"What is matter? Never mind.

"What's the soul? It's immaterial.

"I believe there is no God, but that matter is God, and God is matter, and that it is no matter whether there is any God or no."

Byron wrote:

"When Bishop Berkeley said 'there was no matter,' and proved it, 'twas no matter what he said."

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John Brown wrote: "And coxcombs vanquish Berkeley by a grin."

According to Butler's "Hudibras," Berkeley and Zeno must have been far asunder as the poles.

> "The ancient Stoics in their porch,
> With fierce dispute maintained their church;
> Beat out their brains in fight and study
> To prove that virtue is a body,
> That bonum is an animal
> Made good with stout polemic bawl."

Berkeley wrote at least two indisputable truths:

> "Our youth we can have but to-day;
> We may always find time to grow old."

and:

> "Westward the course of empire takes its way;
> The first four acts already past,
> A fifth shall close the drama with the day;
> Time's noblest offspring is the last."

Among the bishop's charitable acts was the rearing of a poor orphan named Magrath. This boy attained the height of seven feet, eight inches.

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Alexander Pope wrote a poem in which he ascribed "To Berkeley every virtue under heaven," and that line now forms his epitaph.

Dr. Robert South, a canon of this cathedral, when preaching at court before Charles II., stopped in the middle of his discourse and called Lord Lauderdale three times. His lordship stood up. "My lord," said South, "I am sorry to interrupt your repose, but I must beg of you that you will not snore quite so loud, lest you wake his Majesty." The canon's device was as effectual as that of a minister in Maine who shouted at the top of his lungs "Fire! fire! fire!" and when the sleepers sprang up crying "Where?" roared in a terrible voice, "In hell, for sleeping sinners." Another minister who cried "Wake up!" was not so successful, for he was told to mind his business, and go on with his sermon. Charles II. had his revenge on Doctor South not long afterward, when the doctor chose for the text of his sermon: "The lot is cast into the lap, but the disposing of it is of the Lord," but got slightly mixed in his exposition thereof, and unintentionally credited the Lord with a very singular disposing of the lot. He instanced Oliver Cromwell, and declaimed: "Who that beheld

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such a bankrupt, beggarly fellow as Cromwell first entering the Parliament House could have suspected that it would be his lot, by the murder of one king and the banishment of another, to ascend the throne?" The king burst into a violent fit of laughter, and cried out: "Ods fish! That man must be a bishop; put me in mind of him at the next death." That was one of the times when the preacher would have preferred to let sleeping dogs lie.

The Oxford scholars requested permission to play the "Married Arts" before James I. The performance was so poor that it was with difficulty the king was prevailed on to sit it out. The following epigram was produced on the occasion:

"At Christ Church marriage, done before the king,
Lest that those mates should want an offering,
The king himself did offer — What I pray?
He offered twice or thrice — to go away!"

It is considered an ill omen for the kings of England to enter or reside at Oxford.

There is a fine chime of bells in the cathedral, including "Great Tom." The fame of these bells has been spread far and wide by Dean Aldrich's glee, "Hark the bonny Christ

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Bells," which is known wherever Englishmen sing.

The guide informed Gig-lamps, otherwise Mr. Verdant Green, that "that hedifice was built by Cardinal Hoolsey four 'undered foot long, and the famous Tom Tower as tolls wun 'undered and wun hevery night, that being the number of Stoodents on the foundation."

"One hundred and one times the mighty sound,
Hath Christ Church giant bell swung out around."
— J. B. NORTON.

Great Tom must have formed a prodigious contrast to the antique chapel bell at Yale College, which in former times was described by Reverend Doctor Bellamy as "about as good a bell as a fur cap with a sheep's tail for a clapper."

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XV

BRISTOL CATHEDRAL

BRISTOL is in Gloucester, near the Bristol Channel, in the southwestern part of England, 108 miles from London. Its name is derived from Brigstow, a bridge place; Gloucester means bright fortress. The cathedral is of the New Foundation, and was first named St. Augustine. It was rededicated by order of Henry VIII. to the Holy and Undivided Trinity.

It was founded by Robert Fitz Harding in 1142. About 1300 Pope Urban V. granted forty days' indulgence to every one who contributed to the repairs of the church. Its present dimensions are: length, 284 feet; width at transept, 115 feet.

The chapter-house is acknowledged to be one of the grandest Norman rooms in Europe. The side aisles are of singular design and beauty, having feathered, interlaced arches, latticework, and zigzag mouldings. There is

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no clerestory and second row of windows, but the lofty height of the windows compensates for the loss of light. Much of the original glass is of the date of 1322. The star-shaped recesses are beautiful and characteristic. There is a piece of very early Norman work on the lid of a coffin, representing Christ's descent into hell, treading on Satan, and delivering Adam. Another explanation of the sculpture is that the souls of infants are being delivered from torment. There are grotesque sculptures in the lady-chapel, such as a contest between a man armed with a spear, and a dragon; an ape playing on Pandean pipes, accompanied by a ram playing on a violin, and a goat blowing a horn; and, of course, the favourite emblematical group of a fox carrying off a goose.

SOME NOTED BISHOPS

Bishop Fletcher (i. 1589, d. 1596) was present at the execution of Mary, Queen of Scots. She desired him not to exhort her, saying: "I was born in this religion, I have lived in this religion, and I am resolved to die in this religion."

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Bishop Fletcher was of fine presence, and Queen Elizabeth always realized that —

> "The jewel virtue is more grac'd
> When in proper person cas'd."

He found rapid promotion, to the see of Bristol in 1589, to Worcester in 1593, and to London in 1595.

"He was a well-spoken man," writes Sir John Harrington, Queen Elizabeth's godson, "and one the queen gave good countenance to, and discovered her favours to him, even in her reprehensions, for she found fault with him once for cutting his beard too short, whereas, good lady (if she had known it), she would have found fault with him for cutting his bishopric too short." Sir John does not state whether the bishop wore the true "Cathedral beard, very long, in shape of a broom, narrow above and broad and square cut beneath."

Bishop Fletcher's second marriage greatly displeased the queen, who suspended him from his see. "He was sadly sensible of his disgrace, and seeking to lose his sorrow in a mist of smoak, died of the moderate taking thereof." Poor tobacco! how much thou hast to answer for!

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" For thy sake, tobacco, I
Would do anything but die."
— CHARLES LAMB.

Bishop Westfield was of so timid a nature that, being called upon to preach before Charles I., he fainted away in the pulpit. The king waited for him to recover, and was repaid for his condescension by hearing a most eloquent sermon from a born orator.

Bishop Trelawney (b. 1648, i. 1685, d. 1721) was one of the seven bishops sent to the Tower by James II. for refusing to read his Declaration of Indulgence in their cathedrals, and to order it read in their dioceses. The king might promulgate such an edict, but to ask them to enforce it was adding insult to injury. A contemporary says: " The concern of the people for them was wonderfull, infinite crowds on their knees begging their blessing and praying for them as they passed out of the barge along the Tower wharfe." The trial took place amid great excitement. The bishops were acquitted, to the immense disgust of the king, and the triumphant joy of the people, with the exception of the Catholics. This tyrannical proceeding was the last offence which brought about the overthrow

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of James II. It was of this bishop that the ballad was written:

"And have they fixed the where and when?
And shall Trelawney die?
Here's twenty thousand Cornish men
Will know the reason why!
Out spake their captain brave and bold,
A merry wight was he:
'If London Tower were Michael's hold,
We'll set Trelawney free!'"

— ROBERT S. HAWKER.

In after years Trelawney preached the sermon when Queen Anne went to St. Paul's to return thanks for Marlborough's victories.

"'And what good came of it at last?'
Quoth little Peterkin;
'Why, that I cannot tell,' said he,
'But 'twas a glorious victory.'"

— *Battle of Blenheim,* SOUTHEY.

Bishop Butler (b. 1692, i. 1738, d. 1752) is the most distinguished Bishop of Bristol, and perhaps the most distinguished theological writer of the eighteenth century. He was called the Bacon of theology. His greatest work was the "Analogy of Religion." This book was published when he was prebendary

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of Rochester, and personally so little known that Queen Caroline inquired if the author were dead. "No," replied Bishop Blackburn, "but he is buried." The queen acted on the hint and appointed Butler her clerk of the closet. He began to take part in the brilliant metaphysical society the queen loved to gather around her, but unfortunately she died the same year, and although she recommended Butler to the king on her death-bed, George II. did not share her partiality for metaphysics, and thought it was sufficient honour to appoint Butler to Bristol, the poorest see in the kingdom. He accepted the appointment, but in a cold and dignified manner. He was afterward made Dean of St. Paul's, and two years before his death Bishop of Durham. A gentleman animadverting on the overabundance of the revenues of the see of Durham, Chalmers exclaimed: "Sir, if all that has been received from the bishopric of Durham since the foundation of the see were set down as payment for Butler's 'Analogy,' I should esteem it a cheap purchase."

When walking in his garden one night, Butler asked: "What security is there against the insanity of individuals?" Then after further meditation: "Why might not whole

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communities and public bodies be seized with insanity as well as individuals?" Truly, my lord, they might be, and are.

GENERAL REMARKS

There is a legend that St. Augustine's oak grew on the site of this cathedral, which may account for the name. When Augustine called a conference there, he was disliked by the British bishops for his haughty bearing.

Abbot Knowle refused to bury Edward II. in this church because he was afraid of offending his patrons, the Berkeleys, in whose castle the king was murdered. If he had not been so short-sighted, the large sums of money which went to Edward's tomb in Gloucester would have come to Bristol.

A quarrel between the monks and citizens was settled by an agreement that the people should come to church, and that, as a concession on their part, the monks would meet them at the gate on Easter Sunday, and escort them into the church.

The town was glad to have the monastery abolished, and rejoiced to find itself a cathedral city.

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In this cathedral is the well-known epitaph to Mason's young wife, beginning:

"Take, holy earth, all that my soul holds dear,
Take that best gift which Heaven so lately gave."

Doctor Mansel of Bristol Cathedral was invited to attend a political meeting, the object of which he did not approve. He refused, but agreed to go on condition he might make a remark now and then. When he entered the hall, a tailor was holding forth on the subject of liberty.

"Liberty, liberty, gentlemen," said he, "is a plant!"

"So is a cabbage," interposed the doctor.

This allusion to the proclivities of tailors silenced the orator, and he retreated amid a roar of laughter.

A Bishop of Bristol, while a Cambridge don, asked two undergraduates why they neglected to remove their caps when they met him. They begged his pardon, saying they were freshmen and did not know him, having been up only eight days. The acceptance of their apology was more poetical than polite:

"Very good; for puppies, or so I've been told,
Never see till after they're nine days old."

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XVI

CHESTER CATHEDRAL

CHESTER is in Cheshire, in the western part of England, 180 miles northwest of London, and sixteen miles from Liverpool. Chester meant *the* chester, the great camp, the station of stations, Chester par excellence. Winchester, Chichester, Rochester, Dorchester, Silchester, Gloucester, Worcester, and Leicester were all Roman camps or forts, but of less importance. Cheshire has the same derivation.

Tradition has it that a Druidical temple once stood on the site of the cathedral, followed by a temple of Apollos. The first Christian foundation was a nunnery for St. Werbergh, the daughter of the Mercian king. Then it became an abbey church, which was at first dedicated to St. Werbergh, but was rededicated by order of Henry VIII. to Christ and the Blessed Virgin. It is a cathedral of the New Foundation. Its dimen-

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sions are: length, 350 feet; width at transept, 200 feet; height of tower, 127 feet.

The west front is a singular and beautiful composition, but crowded by the king's school, which is built against one of the flanking turrets. The turrets are octagonal, and have belts of panelled tracery and embattled parapets; the doorway and the large window above it are in the modern perpendicular style. The south transept is unique and entirely different from the north side; it was long used as the parish church of St. Oswald, and is as large as the choir, and almost as large as the nave.

SOME NOTED BISHOPS

Bishop Vaughan (i. 1597, d. 1607), when arguing on the absurdity of supposed miracles, said it was his opinion that Queen Elizabeth cured the king's evil by virtue of some precious stone in the possession of the monarchs of England, that had such a natural quality. The queen's godson, Harrington, drily observed: "Had the queen been told he ascribed more virtue to her jewels, though she loved them well, than to her person, she had never made him Bishop of Chester."

Bishop Walton (b. 1600, i. 1660, d. 1661)

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must have studied uninterruptedly through all the turnings and overturnings of the civil wars, for in 1657 he edited and published a polyglot Bible in the Hebrew, Greek, Persian, Ethiopian, Samaritan, Arabic, Syriac, Chaldee, and Vulgar Latin languages. The preface contained praises of Cromwell which were afterward made applicable to Charles II.

Bishop Wilkins (b. 1614, i. 1668, d. 1672) published, in 1640, "A discourse concerning a new planet, tending to prove that 'tis probable our earth is one of the planets." This was several years before the discovery was made by astronomers. It is said of him that "he was no great read man, but of much and deep thinking, and of a working head." He also wrote: "An essay towards a philosophical language," but did not name it Volapuk. An appropriate inscription for his tomb would have been "The Philosopher's Stone."

Bishop Cartwright (b. 1634, i. 1686, d. 1689) was more politician than prelate, being an active Puritan in the days of the Commonwealth, and a violent High-churchman and royalist after the Restoration. On the landing of William and Mary he was compelled to leave the kingdom before he had time to

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effect another change of base. He was no oak, but an osier, as he himself said. He much resembled the imaginary typical Vicar of Bray, who was supposed to sing this song:

"For in my faith and loyalty
I never more will falter,
And George my lawful king shall be
Until the times do alter.

"And this is law that I'll maintain
Until my dying day, sir;
That whatsoever king shall reign,
Still I'll be the Vicar of Bray, sir."

GENERAL REMARKS

St. Werbergh, the patron saint of the cathedral, drove the wild geese from Weeden by her prayers, so the story goes:

"St. Werbergh, princely born, — a most religious maid,
From these peculiar fields the wild geese drave."
— DRAYTON.

The oldest bell of the cathedral bears date 1604, and is inscribed:

"I sweetly tolling, men do call
To taste the meat that feeds the soul."

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The priests sang "We have the word." The soldiers had the word with the prefix of another letter, and immediately put them all to the s-word.

"When the heathen trumpet's clang
Round beleaguer'd Chester rang,
Veiled nun and friar gray
March'd from Bangor's fair abbaye;
High their holy anthem sounds,
Cestria's vale the hymn rebounds,
Floating down the silvan Dee,
O miserere Domine!

"On the long procession goes,
Glory round their crosses glows,
And the Virgin mother mild
In their peaceful banner smiled.
Who could think such saintly band
Doom'd to feel unhallow'd hand?
Such was the divine decree,
O miserere Domine!

"Weltering amid warriors slain,
Spurn'd by steeds with bloody mane,
Slaughter'd down by heathen blade,
Bangor's peaceful monks are laid:
Word of parting rest unspoke,
Mass unsung, and bread unbroke:
For their souls for charity,
Sing:
O miserere Domine."

— Scott.

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WINCHESTER CATHEDRAL

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XVII

WINCHESTER CATHEDRAL

WINCHESTER is in Hampshire, in the south of England, sixty-six miles from London. The Saxons transformed the Roman name of Venta to Winte and added ceaster, a fort; hence Winchester. . Hampshire means home county.

The first church was destroyed during the persecution of the Emperor Diocletian in 266, rebuilt in 293, burnt by the Saxons in 495, erected a see in 676. St. Swithin enlarged the cathedral. A wholly new one was begun in 1079, and consecrated in 1093. It was rebuilt again on a more magnificent scale about 1300. The cathedral is of the New Foundation, and was originally dedicated to St. Peter, St. Paul, and St. Swithin, but was rededicated, by order of Henry VIII., to the Holy and Indivisible Trinity. Its dimensions are: length, 526 feet; width at transept, 208 feet; height of central tower, 140 feet.

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This is the longest cathedral in the world, except St. Peter's at Rome and the parish church of St. Alban's, recently raised to a cathedral. No other church has half so many chapels built by bishops for their own burial-places. The slype had this inscription: "Worshipper, go that way. Private right has yielded to public, now go by the way which is open to thee. Let that way be sacred to the choir, and this way handmaid to the market."

The Butter Cross is a fine piece of work, said to have been paid for by licenses to eat butter in Lent.

SOME NOTED BISHOPS

St. Swithin (b. 800, i. 852, d. 862) was the first bishop. He was a great architect as well as bishop, building new churches and repairing old ones galore. He was also one of the most learned men of his time, and the tutor of Alfred the Great. Before his death, the bishop had directed that he should be buried in the churchyard under the open sky, but, after his canonization, the monks decided that his body must be enclosed in a magnificent gold shrine studded with jewels, the gift of

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King Edgar, and translated to the cathedral, which was safely accomplished. Many years later the following legend about the rain was invented: The 15th of July was appointed for the ceremony. It was to be a grand pageant, and all the gorgeous robes of the priests were to be worn, but on that day there was a heavy rain, which continued with little intermission for forty days. At last the monks concluded to obey the bishop and leave him in the churchyard. Then there came a fine sunshiny day, succeeded by many more of the same kind, and St. Swithin became a weather prophet:

> "St. Swithin's Day if thou dost rain,
> For forty days it will remain;
> St. Swithin's Day if thou be fair,
> For forty days 'twill rain na mair."

Bishop Walkelin (i. 1070, d. 1087), the first Norman bishop, was a relative of the Conqueror, and obtained the timber from him to rebuild the church after this fashion: the Conqueror allowed him as much wood from Hanepings as his carpenters could cut in four days and nights. The bishop collected an army of carpenters, cleared the whole forest, and carried the wood to Winchester within

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the specified time. The king was furious, but finally forgave him, saying: "I was as much too liberal in my gift as you were greedy in availing yourself of it."

Bishop Henry of Blois (i. 1129, d. 1171) procured the foot of St. Agatha and the thumb of St. James for his monastery; and, what was perhaps more practically useful, founded the hospital of St. Cross. He consecrated Becket, and reproved the king for his murder.

Bishop Toclive (i. 1174, d. 1188) had been opposed to Becket, but after the canonization sought to atone by dedicating all the churches built in his diocese to the new saint.

Bishop Edington (i. 1346) declined the archbishopric of Canterbury, saying: "If Canterbury is the higher rack, Winchester is the better manger."

Bishop Wykeham (b. 1324, i. 1367, d. 1404), the magnificent prelate, was also the great architect and engineer of Edward III. His work at Windsor Castle laid the foundation of his good fortune, as he signified, by an ambiguous inscription on one of the towers: "This made Wykeham." He called for a stated number of workmen from every county in England. We read: "Wykeham reigned

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at court, everything was done by him, and nothing without him." However, he made a good use of his great power, building schools and colleges which still remain among the most efficient in the kingdom.

" Manners makyth the man " was his motto, inscribed frequently in places of his foundation, so that it has become a proverb. We say:

> " In the Church: God makes a man.
> In the Court: clothes make a man.
> On the Change: money makes a man.
> In the Schools: manners make a man."

There is a statue of Wykeham in the chantry, very beautifully decorated, with two angels at his head, and three monks kneeling at his feet, praying for his soul. This tomb was saved from Cromwell's destructive troopers by two men who stood over it with drawn swords. The Puritan soldiers, like Mrs. Malaprop, seem to have prided themselves on " a nice derangement of epitaphs."

Bishop Beaufort (b. 1370, i. 1405, d. 1447), immortalized by Shakespeare, was Wykeham's successor, and continued building the unfinished cathedral, which was completed by Waynflete. Wykeham, Beaufort, and Wayn-

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flete were 119 years in Winchester, from 1367 to 1486.

Beaufort was the son of John of Gaunt and Catherine Swynford. He was one of the judges who condemned Joan of Arc to be burnt as a heretic, and was also sent with an army against the Hussites. He was called the "Rich Cardinal," being the richest subject in England, and on his death-bed he lamented: "If the whole realm would save his life, he was able by policy to get it, or by riches to buy it." His last words were: "Will not Death be bribed?"

> "Life is not to be bought with heaps of gold,
> Not all Apollo's Pythian treasures hold,
> Or Troy once held, in peace and pride of sway,
> Can bribe the poor possession of a day."
>
> — POPE'S *Homer.*

Many epithets have been applied to this bishop, *viz.*, noble, rich, valiant, politic, and long-lived; but these do not precisely tally with St. Paul's description of a bishop. He was devotedly faithful to the king, and from the moment of his death everything seemed to go wrong with his Majesty till all was lost.

Bishop Gardiner (b. 1483, i. 1531, d. 1555) was called "The Hammer of Heretics" and

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"The Master of Bonfires," for he added so greatly to the cruelties of Queen Mary as to be the object of general detestation. He was the chief contriver of what may be called Gardiner's Creed. There were only six articles, but they caused the death of many persons. His artful equivocations gave rise to the saying: "My Lord of Winchester is like Hebrew, to be read backward."

Bishop White (b. 1511, i. 1556, d. 1560) bought his promotion from Queen Mary by agreeing to pay a thousand pounds a year to Cardinal Pole for the better support of Canterbury. He preached the funeral discourse over Queen Mary, which Sir John Harrington calls "A black sermon." White praised Mary beyond measure, and slighted Elizabeth, taking occasion to remark that a living dog is better than a dead lion, thus incurring the new queen's hot displeasure. As a consequence of his imprudent impudence, he was placed under arrest as he descended the pulpit stairs. He defied the queen, and threatened to excommunicate her, for which she cared not a rush, for the thunders of the Church had lost their power. The bishop was deprived of his see, and imprisoned till his death, two years later. Another funeral sermon was

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preached for Queen Mary in the same strain at another place; however, the Protestants did not care how many, provided only that they were funeral sermons, were preached over her.

Bishop Watson (b. 1520, i. 1580, d. 1584) offered the Earl of Leicester £200 that he might not be made a bishop. When Leicester told Queen Elizabeth, she said: "Nay, then, Watson shall have it, he being more worthy thereof who will give two hundred to decline than he who will give two thousand to attain it."

Bishop Andrews (b. 1555, i. 1619, d. 1626) was by far the most distinguished Bishop of Winchester after the Reformation. His character stood so high that even King James I. dared not be profane or vulgar in his presence. One of the bishop's colleagues said of him: "I had almost marred my own natural trot by endeavouring to imitate his artificial amble." The king once asked Bishops Andrews and Neale of Durham if he might not take his subjects' money without obtaining consent of Parliament. Neale replied: "Assuredly, Sire, for are you not the very breath of our nostrils?" Andrews did not answer so promptly, but the king insisted, and An-

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drews said: "I think it is quite lawful for you to take my brother Neale's money, for he offers it."

According to Lord Byron the sermons of Bishop Andrews were full of puns, and the sinner was actually punned into repentance.

Bishop Hoadley (b. 1676, i. 1734, d. 1761) was a long-winded writer. Pope wrote of him:

> "Swift for closer style,
> But Hoadley for a period of a mile."

GENERAL REMARKS

The bishopric of Sherborne was taken out of the bishopric of Winchester by King Ina, and Adelme, his kinsman, was made the first bishop. This Adelme (so the monks say) hung his vestment on a sunbeam, which miraculously supported it, to the admiration of all beholders.

The pilgrims were fed at Winchester while on their way to Canterbury. Bones and teeth of animals are often found below the surface of the ground, and over the stables there is a long room with rude carvings on the rafters, probably the work of the pilgrims.

The first organ ever invented was placed

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in this church in 951. It was described in old monkish Latin, of which this is a translation:

"Twelve pairs of bellows, ranged in stately row,
Are joined above, and fourteen more below.
These the full force of seventy men require,
Who ceaseless toil and plentifully perspire,
Each aiding each, till all the wind be prest
In the close confines of the incumbent chest,
On which four hundred pipes in order rise,
To bellow forth the blast that chest supplies."

King Canute was crowned and buried in this church. King Egbert and William Rufus were buried here, and in modern times Bishop Wilberforce, Jane Austen, and Izaak Walton. The first coronation sermon was preached here for Edward the Confessor. Here Queen Emma, the mother of the Confessor, walked unharmed over nine red-hot ploughshares to prove her innocence of the charges brought against her. Henry I. was married to Matilda of Scotland, Henry IV. to Joan of Navarre, and Queen Mary to Philip of Spain within these walls.

The hated curfew bell was first rung in this cathedral. Curfew is from the French *couvre-feu* (cover-fire), and was the Con-

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queror's order that all fires and lights must be extinguished by eight o'clock in the evening:

"Hark, from the dim church tower,
The deep slow curfew's chime!
A heavy sound unto hall and bower
In England's olden time!
When that sullen booming knell,
Flung out from every fane,
On harp and lip and spirit fell,
With a weight and with a chain.
Oh! the fireside's peace we well may prize,
For blood hath flowed like rain,
Poured forth to make sweet sanctuaries
Of England's homes again!
Gather ye round the holy hearth,
And by its gladdening blaze,
Unto thankful bliss we change our mirth,
With a thought of the olden days."

— MRS. HEMANS.

Mr. Bellamy's charade on the subject is this:

"The stars are out, my whole has ceased,
And silence reigns in earth and sky.
Save for my first, that yelping beast,
My second hate him more than I."

Abbot Fulcher preached a sermon in Gloucester Cathedral foretelling the death of

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King William Rufus. The king was warned by Abbot Serlo, but disregarded the message, and in a few days met his death while hunting in the New Forest, a short distance from Winchester Cathedral, where he was buried without religious rites.

"A Minstead churl whose wonted trade
Was burning charcoal in the glade
Outstretched amid the gorse
The monarch found, and in his wain
He raised, and to St. Swithin's fane
Conveyed the bleeding corse."

— W. S. Rose.

It is said the lineal descendants of this churl have driven a cart in the New Forest to the present time.

"This is the place where William's kingly power
Did from their poor and peaceful homes expel,
Unfriended, desolate, and shelterless,
The inhabitants of all that fertile tract
Far as the wilds extend."

"And on this desolated place and unfrequented shore
New forces ever more might land to aid those here before."

— Robert Southey.

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The peasants said the Conqueror loved the "tall deer" of the New Forest like his own children, and doubtless they were right, but Southey has given the chief reason for laying waste the country.

The last mass was sung in this cathedral, the priest being murdered on the spot for his persistence.

Cromwell's soldiers played havoc, scattering the bones of William Rufus, Emma, Hardicanute, and Edward over the floor, and when they could not reach the windows with their swords or muskets, they broke them by throwing at them the bones of kings, queens, bishops, and saints.

Many people thought the tower fell because the wicked Red King's tomb was beneath it.

The Earl of Shaftesbury asked in the House of Lords: "What is the Protestant religion?" The Bishop of Winchester replied: "The thirty-nine articles, the litany, the catechism, the canons and the homilies." A fine sweeping definition!

William Pitt said: "We have a Calvinistic creed, a Popish liturgy, and an Arminian clergy."

Doctor Balguy once delivered a sermon in this cathedral on the text: "All wisdom is

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sorrow," when he received the following impromptu compliment at the close of the service:

"If what you advance, dear doctor, be true,
That wisdom is sorrow, — how wretched are you."

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ROCHESTER CATHEDRAL

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XVIII

ROCHESTER CATHEDRAL

ROCHESTER is in Kent, thirty-three miles from London. Rochester is from Saxon Hrofe, a Saxon chieftain, and caester, a fort. Kent means corner.

The church was first named St. Andrew, out of respect to the monastery of St. Andrew at Rome, where lived Augustine and the other monks, who were sent by Pope Gregory to convert the Saxons. It was rededicated, by order of Henry VIII., "The Cathedral Church of Christ and the Blessed Virgin Mary," and is of the New Foundation.

The cathedral was founded by Augustine in 604, but was partly destroyed by the Danes in 840; Bishop Gundulph began to rebuild it in 1085, and it was dedicated in 1138. At the time of the consecration a great fire did much damage, and after the fire in 1227 the cathedral was again rebuilt. Its dimensions are: length, 313 feet; width of western front, 94 feet; height of central tower, 156 feet.

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The most remarkable feature of Rochester Cathedral is the Norman west front, with its richly sculptured door. A rich door leading into the chapter-house is also one of the glories of the cathedral. The crypt is unusually interesting, being one of the most perfect in the kingdom. The building is not otherwise especially noticeable, except as showing what Canterbury originally was.

There is a legend that the men of Rochester would not hearken to St. Augustine, but threw at him and hung to his dress a lot of fish-tails. St. Augustine prayed to be avenged, and "the Lord smote them in posteriora to their everlasting ignominy, so that on their own and their successors' persons similar tayles grew ever after."

The only way they escaped this infliction was by building a church where tailless children might be born. All through the crusades the saying was rife that "Englishmen have tayles."

SOME NOTED BISHOPS

St. Justus (i. 604, d. 627) was the first bishop.

Bishop Gundulphus (b. 1024, i. 1077, d.

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1108) rebuilt the cathedral, and built the Tower of London in the reign of the Conqueror. He was a remarkable architect and engineer.

Bishop Fisher (b. 1459, i. 1504, d. 1535) was a learned, brave, and saintly man, and was called "the cloth of his profession." He fed three hundred people daily, and seldom went to court, while nothing could induce him to become an officer of the Crown. For a long time he was a great favourite with Henry VIII., who asked Cardinal Pole if, in all his travels, he had ever found a prelate of equal worth and ability with the Bishop of Rochester. But as soon as Fisher opposed Henry's assumption of the title of "Supreme Head of the English Church," all his good opinion vanished. Fisher was sent to the Tower, tried, found guilty of high treason, and beheaded. His head was kept for Queen Anne Boleyn's delectation, but for two weeks the face remained so flushed and lifelike that crowds gathered to see the miracle, until the angry king ordered that the head should be removed from the spike on London Bridge and cast into the Thames. Fisher might have escaped execution had not the Pope sent him a cardinal's hat just at the critical moment. This

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exasperated Henry, who cried out: "Before God, if he wear it, he shall wear it on his shoulders," and at once signed the death-warrant.

Bishop Hilsey (i. 1535, d. 1538) exposed the pious fraud of the venerated Rood of Grace from Boxley Abbey, by showing to the people the machinery by which the eyes and lips were moved, after which it was thrown down and broken amid derisive laughter. This scene took place at St. Paul's Cross in London, at the dissolution of the monasteries in 1536.

Bishop Sprat (b. 1636, i. 1684, d. 1713) lived at a time when the practice prevailed of applauding popular preachers by what was called "humming." When Burnet preached, he was so pleased with the humming of his congregation that he sat down to enjoy it, or as Pope has it: "Sat attentive to his own applause," but Bishop Sprat extended his hand and said: "Peace! peace! I pray you, peace!"

In the State Trials of 1660 we read: "Gentlemen, this humming is not at all becoming the gravity of this court."

Bishop Atterbury (b. 1662, i. 1713, d. 1732) was a man of great talent, although it was

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said he became a bishop because he was so bad a dean. Steele, in the *Tatler,* gives him high praise, saying: "He has so much regard to his congregations that he commits to memory what he has to say to them, and has so soft and graceful behaviour that he must attract your attention . . . when he thinks he has your head, he very soon wins your heart, and never pretends to show the beauty of holiness until he has convinced you of the truth of it." Rogers might have applied his epigram to Atterbury:

> "He has no heart, they say, but I deny it.
> He has a heart, and gets his speeches by it."

Opposing a bill in Parliament, Atterbury said: "I prophesied this bill would be brought forward." Lord Coningsby retorted: "The right reverend speaker sets himself up for a prophet. I know no prophet to liken him to, unless to the prophet Balaam, who was reproved by his own ass." The bishop replied: "I am content with the comparison, for I have been reproved by nobody but his lordship." Lord Coningsby was nicknamed "Atterbury's Ass."

This bishop concocted "Atterbury's Plot"

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to restore the Stuarts, and was banished. He joined the Jacobites in Paris, and was called "the phantom minister of a phantom court." He lived in France eight years, and died there.

GENERAL REMARKS

Rochester is, next to Canterbury, the oldest bishopric.

The earth has accumulated so much at the west front of the cathedral that there are several steps down at the entrance.

There is an old saying that "Tenterden Steeple is the cause of Goodwin Sands," an apparent *non sequitur,* but capable of explanation. These dangerous sands near the Straits of Dover consisted of about four thousand acres of lowland belonging to East Godwin or Goodwin. The Conqueror gave them to the Archbishop of Canterbury, who deputed the care of the sea-wall, which protected this land, to the Bishop of Rochester. The latter applied the revenues provided for that purpose to building the church tower. As a result, the sea broke through the wall and inundated the whole of the low-lying country.

Here lies entombed the Richard Watts who

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entertained Queen Elizabeth at his house, and, as she was taking leave, apologized for his poor entertainment. She replied by the single word, "Satis" (sufficient), from which laudatory recognition of all his efforts he named his place Satis.

Dean Hole gives the following anecdote in "Now and Then:" "When we restored the western front of our cathedral here at Rochester, at a cost of many thousand pounds, we had a great function and congress of dignitaries, — the archbishop and bishops, the lord lieutenant, the high sheriff, our member of Parliament, the mayor, the admiral of the dockyard, the general of the district, and we proceeded in state. A little boy who watched from the window was asked what he thought of the spectacle, and he frankly replied that he did not think much of it. He remarked that there was not a single elephant, and he 'did think they might have had a kangaroo!'" This boy would have sympathized with Martha Penny (to whom Dean Hole alludes in another place), who said of the Protestant religion, after witnessing the gorgeous ceremonials of Rome: "It do look mean and pokey."

An opposite view of the situation was taken

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by an old Presbyterian body, who said, after her first experience of ritualism: "Ou, it's varra bonny, varra bonny, but, ou, my leddie, it's an awfu' way of spendin' the Sabbath!"

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CHICHESTER CATHEDRAL

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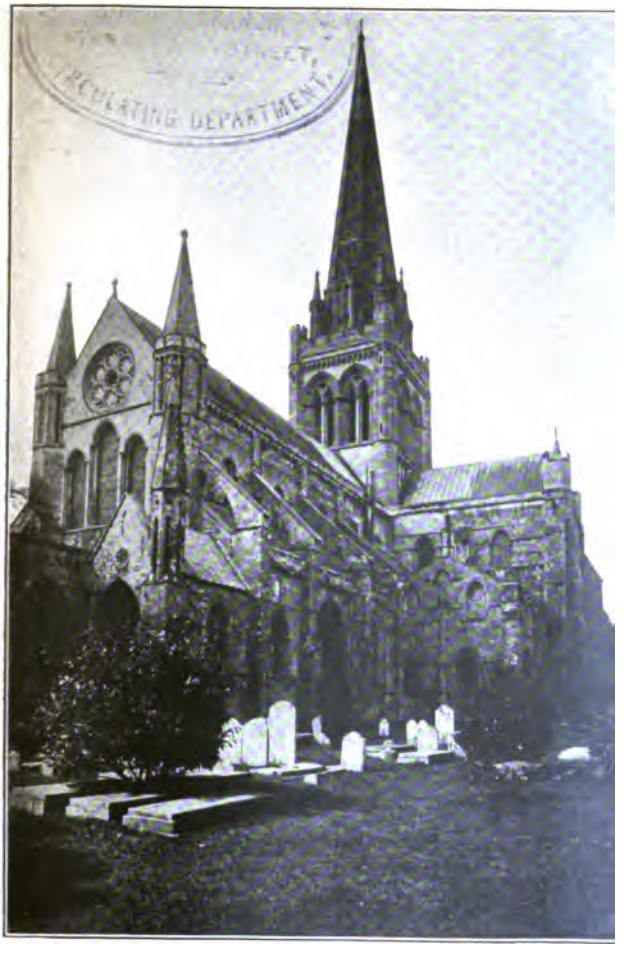
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XIX

CHICHESTER CATHEDRAL

CHICHESTER is in Sussex, in the southeast of England, sixty miles from London. It derives its name from Cissa and cester, Cissa's Fort. Sussex means South Saxons.

It was founded in 1083, consecrated in 1108; this edifice was burned and a new one erected in the twelfth century, which is the basis of the present church. It is a cathedral of the Old Foundation, and is dedicated to the Holy Trinity. Its dimensions are: length, 380 feet; width at transept, 150 feet; height of spire, 277 feet.

This church is an epitome of English architectural history for five hundred years: Early Norman, Late Norman, Late Transitional, Early Lancet, Late Lancet, Early Geometrical, Late Geometrical, Curvilinear, Perpendicular, and Tudor work all appear side by side. It is noteworthy as having double side

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aisles and a detached campanile, the only cathedral bell-tower in England.

The original fifteenth-century spire fell in 1861, sinking into the tower walls without damaging the roof. It has recently been rebuilt.

SOME NOTED BISHOPS

Bishop Richard de la Wyche (i. 1245, d. 1253) was renowned for his unbounded charity to the poor and ardent zeal for preaching to the people, who followed him by thousands. When he died, it was found he wore a shirt of horsehair bound around with circles of iron. Many miracles were reported in his life and after his death. They led to his canonization, and became a fruitful source of revenue to the church. The money contributed was called St. Richard's pence. The body of the saint was cased in silver and deposited on the altar. In 1538 the shrine was taken down by order of Henry VIII., and all the silver, jewelled images, and ornaments, forming an immense treasure, were packed in the saint's coffin, and carried to the Tower of London.

Bishop Sherborn (i. 1508, d. 1536) decorated the church with many ornaments, espe-

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cially with images of the kings of England and the bishops of Chichester. He often used for his motto: "I have loved the beauty of thy house, O Lord."

Bishop Christopherson (i. 1557, d. 1558) was famous for burning Protestants, a sort of Bonner Junior. If the persecutions had continued long, the people declared there would have been no woods left in the country. He died of a malignant fever at the same time as Queen Mary.

Bishop Manningham (i. 1709, d. 1722) was chaplain to Queen Anne, and once, when she was ill, she desired him to read prayers in the next room, but he replied: "I do not choose to whistle the prayers of the Church through a keyhole."

GENERAL REMARKS

The poet Collins haunted the aisles and cloisters of Chichester Cathedral in his last days when his mind was a wreck. Sometimes, on hearing the organ play, and the choristers chant their anthem, he would moan and shriek; this circumstance is alluded to on his monument:

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"Ye walls that echoed to his frantic moan,
Guard the due record of this grateful stone.
Strangers to him, enamour'd of his lays,
This fond memorial of his talents raise."

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GLOUCESTER CATHEDRAL

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XX

GLOUCESTER CATHEDRAL

GLOUCESTER is in Gloucestershire, in the west of England, near the Bristol Channel. The word means a bright fortress. Bristol is from Brig stow, a bridge place.

A nunnery was founded in 681, succeeded by a college of secular priests, and later by Benedictine monks. The foundations of the monastery were laid by Abbot Serlo in 1100.

The abbey was dedicated to St. Peter. It was raised to a see by Henry VIII., and re-dedicated to the Holy and Undivided Trinity.

It is a cathedral of the New Foundation. It is 400 feet long, 144 feet wide at transept, and has a central tower 225 feet high.

The great tower, topped by four graceful pinnacles, at once attracts attention to itself. There is nothing like the enormous round pillars to be seen in England or elsewhere, and the walls of the crypt are ten feet thick. The east window — a memorial to the battle

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of Cressy — is the largest pointed window in England, probably in Europe. It is seventy-two feet high by thirty-eight feet wide. The churches of Southern Europe never have immense eastern windows like Gloucester, Carlisle, and York, because there such a flood of light would be painful to the eyes, but under the cloudy skies of England the jewelled glass is lovely as a dream, and the shafts of light adorn all they touch. The beautiful cloister walk was devised by the monk architects of Gloucester, and the monks vaulted the nave with their own unaided hands. It is the earliest known example of fan-tracery vaulting. The lady-chapel ranks high among the Mary-chapels of England. The whispering gallery carries the slightest sound, so that it may be distinctly heard at a distance of seventy-five feet. This is an accidental effect.

SOME NOTED BISHOPS

Bishop Hooper (b. 1495, i. 1550, d. 1555) was so strict a Protestant that he long refused to take the oath or wear the episcopal vestments. After the accession of Queen Mary, he was summoned to London, imprisoned in the Fleet, deprived of his see, and condemned

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by Bishop Gardiner and others to be burned at the stake as a heretic. The sentence was soon carried into effect, in the great martyr year of the three 5's. A monument has been erected to his memory on the spot where he died.

Bishop Miles Smith (b. 1568, i. 1612, d. 1624) was one of the translators of the Bible; he prefixed the headings to the chapters. He always said he was covetous of nothing but books.

Bishop Warburton (b. 1698, i. 1760, d. 1779) is better known than any other prelate who has filled this see. A man of great variety and extent of knowledge, he yet treated every one with such contempt that he failed to convert his enemies and made enemies of his friends. He was more than half in earnest in his well-known witty reply to Lord Sandwich, who said he "did not know the difference between orthodoxy and heterodoxy." "Othodoxy, my lord, is *my* doxy, and heterodoxy is *another man's* doxy." (Doxy is an old word meaning pet or favourite.) Warburton said of the turncoat Henry Rich, first Earl of Holland: "He lived like a knave and died like a fool," for the earl went to

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execution in white satin trimmed with silver. Doctor Johnson often praised Warburton.

GENERAL REMARKS

Robert, the heir of the Conqueror, was buried in this church, and many pilgrims came to his shrine. He took part in the first crusade.

When King Edward II. was murdered, Abbot Thoky was a "canny chiel," and begged the body, no doubt foreseeing the countless pilgrims and numberless offerings that would come to his shrine. The town owes its prosperity to this cause, and the sum realized was large enough to have rebuilt the whole cathedral had it been needed.

Henry III. was crowned at Gloucester with a plain gold ring, for no other crown was forthcoming.

Dean Man was sent as ambassador to Philip of Spain. Queen Elizabeth said: "King Philip has sent Gooseman (Guzman) to me, and I have sent a Man to him not a whit better than a goose."

William Tyndale, the martyred translator of the Bible, was born in Gloucester; he does not appear to have fostered a love for bishops,

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although he could not have foreseen that he himself would be a martyr to them. He wrote: "If the podech be burned to, or the meate over roasted, we saye, 'the byshope hath put his fote in the potte,' because the byshopes burn who they list on earth and in hell."

There is an old proverb: "As sure as God is in Gloucester," but Cromwell said the city had "more churches than godliness."

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XXI

EXETER CATHEDRAL

EXETER is in Devon, in the southwest of England, near the English Channel, 194 miles from London. Exeter means the cester or fort on the River Exe; Exe means water. Devon is from the Saxon defa-afon, deep water, contracted to defon or devon.

A church was founded by Athelstan and destroyed. In 1019 a new church was endowed by Canute, and raised to a cathedral in 1050. The present church was begun in 1107, and finished after one hundred years. It was nearly rebuilt between 1258 and 1394. It is a cathedral of the Old Foundation, and is dedicated to St. Mary and St. Peter. Its dimensions are: length, 387 feet; width at transept, 140 feet; height of central tower, 140 feet.

This cathedral is not lofty nor majestic, but graceful and pleasing, and is the most beautiful example of the decorated style in the

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EXETER CATHEDRAL

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kingdom. Here are the only transeptal towers in England, except on one church modelled from this. There is nothing quite like them anywhere else. The towers rise on either side of the church, so that their lower parts form the transepts. The cresting of the roof in a fleur-de-lis pattern, the ornamented pinnacles, the flying buttresses, and the richly carved screen before the west front compose a charming picture, although the screen is not quite equal to Wells or Lincoln. Another peculiarity of the west front is that it consists of three stories, one receding above another. This arrangement is entirely French, and detracts from the apparent height. In the interior the vaulted roof is exceedingly fine. The colouring is beautiful, — blue-gray marble shafts, yellow sandstone arches, and white Caen stone above. The bishop's throne is fifty-two feet high, and of most elegant design. The minstrel's gallery has great interest. Twelve decorated niches contain figures of musicians, playing on a cittern, bagpipe, hautboy, violin, harp, trumpet, organ, guitar, tambour, and cymbals, besides two unknown wind-instruments. The tinted figures of the angels relieved by the orange-coloured background are very effective. At the roof

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is a figure of Christ with outstretched hand, as if blessing the people beneath him. The stone of the arm is pierced with holes, from which lamps were suspended.

SOME NOTED BISHOPS

Bishop Leofric (i. 1050, d. 1072) reflected the piety of his royal master, Edward the Confessor, by preaching to the people, instructing the clergy, and building churches not a few. He held his see when the Conqueror came, and continued to hold it.

Bishop Bronescombe (i. 1258, d. 1280) was a poor man's son, who, though not in orders, was elected a bishop, and went to work to rebuild the cathedral. Thomas Fuller says: "The angel Gabriel was very much beholden to this bishop for instituting an annual festival unto him, and lest people should complain of the dearness of their devotion, he left good land to defray the cost of that solemnity."

Bishop Quivil (i. 1280, d. 1291) was one of the three great building bishops; the others, Stapleton and Grandisson, were his immediate successors. The Franciscan monks regarded him as a harsh master, and said his death was caused by the vengeance of their

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saint, "whilst the bishop was drinking of a certain sirop."

Bishop Stapleton (i. 1308, d. 1326) was on the king's side in the war of Edward II. against the queen and Mortimer, and was killed by the citizens of London.

Bishop Grandisson (b. 1292, i. 1327, d. 1369) was a mighty prelate, and ruled for forty years. He performed a mission to Pope Clement VI. "with much wisdom," and also made armed resistance to the ecclesiastical visitation of the Archbishop of Canterbury. "This affront," as Fuller puts it, "did half break Mepham's heart, and the Pope, siding with the Bishop of Exeter, did break the other half."

Bishop Brantyngham (d. 1390) also denied the archbishop's right of visitation, and his servants compelled the messenger to swallow the primate's writ, wax seal and all. But this exploit did not meet the approval of either king or Pope, and Brantyngham was obliged to submit.

Bishop Lacey (i. 1420, d. 1455), as tradition asserts, died in the attempt to abstain from food the whole forty days in Lent. Miracles occurred at his tomb.

Bishop Coverdale (b. 1487, i. 1551, d.

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1557) assisted in the translation of the Bible, and was an excellent man.

Bishop Turberville (b. 1501, i. 1555, d. 1559). The freedom from persecution in this diocese during Queen Mary's reign is truly attributed to the tranquil, peaceful temper of this bishop. But one martyr was burned within his jurisdiction, and it was said he only permitted that execution to show his sincerity in religion, that he might not seem to do nothing.

Bishop Cotton (i. 1598) has the following epitaph:

> "Whom the queen from Paul to Peter did remove,
> Him, God with Paul and Peter plac'd above."

Bishop Brownrigg (b. 1592, i. 1642, d. 1659) was an example of sudden loss of popularity. It was said he was "defied by those who had deified him."

Bishop Gauden (b. 1605, i. 1660, d. 1662) was the reputed author of the famous "Icon Basilike," professing to contain the meditations and prayers of King Charles before his execution. Hallam writes: "In the 'Icon Basilike' a strain of majestic melancholy is kept up, but the personated sovereign is rather

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too theatrical for real nature." At the restoration, Charles II. appointed Gauden to the see of Exeter, but he did not think the reward great enough, as the meditations had much to do with paving the way for the king's return to his father's throne, and was responsible for the reverence in which his father was then held, and the martyr's crown which had been bestowed on him by the popular voice. Fifty editions of the "Icon Basilike" were printed in one year. It was said, "Had this book appeared a week sooner it might have preserved the king's life." Rev. P. H. Ditchfield tells us that modern scholars are of the opinion that the "Icon Basilike" was really written by the king himself. What then becomes of Bishop Gauden's claim to the authorship, which he made in the most solemn manner in a letter to the lord chancellor? "The 'Icon' is wholly and only my invention." It will probably remain an unsolved riddle, like Junius and the Man in the Iron Mask. However, these little puzzles all serve to make history more interesting.

Milton's answer to the "Icon" is considered a blot on his fair fame.

In an old copy of the "Icon" there was found the following note in Lord Anglesey's

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handwriting: "King Charles II. and the Duke of York did both assure me this was none of Charles I.'s composing, but was made by Doctor Gauden, Bishop of Exeter, which I here insert for the undeceiving of others on this point, by attesting so much under my own hand."

GENERAL REMARKS

During the Commonwealth the cathedral was divided into East Peter and West Peter by a brick wall; one half was given over to the Presbyterians, and the other to an Independent congregation.

There is still exhibited a queer old clock with the earth in the centre of the universe, and the sun and moon revolving around it. This system of astronomy applied to clocks made things more entertaining than does the Copernican system, for it enabled one to watch the daily somersaults of the sun, as well as the monthly gyrations of the moon, which, on our grandfather's clocks, presented to our infant minds the first confused idea of the solar system.

The Great Peter bell, which weighs 12,500 pounds, is the oldest and second-largest in England. It was cracked on one 5th of No-

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vember by the too joyful ringing in commemoration of the discovery of the Gunpowder Plot, but was recast in 1676. Though this bell is christened Peter Bell, it is not in honour of Wordsworth's poem.

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XXII

WORCESTER CATHEDRAL

WORCESTER is in Worcestershire, a midland county, 120 miles from London. Vigorna, the Roman name, was mispronounced by the Saxons Wigerna. Cæster, meaning a fort, was added, hence Worcester.

Archbishop Theodore advised the founding of a see at Worcester in 673, but it was not carried into effect till 780. The building was finished by Oswald in 983; rebuilt in 1100 by Bishop Wulfstan. It is a cathedral of the New Foundation, and is dedicated to the honour of the Blessed Virgin, St. Peter, and the Holy Confessors, Oswald and Wulfstan. Its dimensions are: length, 394 feet; width at transept, 126 feet; height of central tower, 196 feet.

There are few cathedrals in which so fine an unbroken vista from end to end can be obtained. The church is noted for its admirable proportions. The crypt is very old and curious, and is one of the chief glories, not

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WORCESTER CATHEDRAL

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only of this cathedral, but of all English architecture. It has been compared to the mosque of Cordova in the impressive solemnity of its effect.

SOME NOTED BISHOPS

Bishop Wulfstan (b. 1008, i. 1062, d. 1095) was the builder of the cathedral, and the crypt still remains as he left it. Wulfstan was the only Saxon bishop not replaced by a foreigner. He declared he would resign his crozier only to the one who gave it to him; then he laid it on the tomb of Edward the Confessor, and it is said it stuck there and no one could lift it but himself. He so far adopted Norman customs as to consent to build a church after the Norman fashion.

While Oswald's church was being torn down, Wulfstan burst into tears, saying he was destroying the work of a man far holier than himself.

In 1101 miracles were reported at his tomb; he was canonized, and the church was completed with money offered at his shrine.

Bishop Latimer (b. 1472, i. 1535, d. 1555) was a zealous reformer; the monks said he destroyed the shrines of Saints Oswald and

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Wulfstan and buried the relics near the altar. He called non-resident clergy strawberry preachers, strawberry being properly the Anglo-Saxon stray-berry, so named from the wandering propensities of the runners.

After many vicissitudes, Latimer was burned at the stake by Queen Mary at the same time as Ridley. While chained to the stake, he said: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as shall never be put out."

Bishop Babington (b. 1550, i. 1597, d. 1610), when Bishop of Landaff, before his translation to Worcester, used to sign himself Bishop of -Aff, the "land" being long since alienated. The Babington arms are precisely the same as those of the bishopric of Worcester.

Bishop Prideaux (b. 1578, i. 1641, d. 1650) was in his youth a candidate for the place of parish clerk, and was greatly disappointed by his failure to secure it. In after years he would say: "If I could have been clerk of Ugborough, I had never been Bishop of Worcester."

Bishop Stillingfleet (b. 1635, i. 1689, d. 1699) was a conspicuous figure in the Church

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at the Restoration. He was at first very liberal, but, as time went on, like most people, he became conservative, and it was said the Dean of St. Paul's was a very different person from the Rector of Sutton, and the Bishop of Worcester was still more changed. He was asked by Charles II.: "How is it that you always read your sermons before me, which I am told you never do elsewhere?" Stillingfleet spoke of his awe in the presence of so great and wise a prince, which prevented him from trusting himself to speak without preparation, and he asked in return: "Why does your Majesty read *your* speeches when you cannot have the same reasons?" "Why, truly, doctor, your question is a very pertinent one, and so will be my answer. I have asked the two Houses so often and for so much money that I am ashamed to look them in the face."

Bishop Stillingfleet in the next reign had the courage to brave the anger of James II. by refusing to read his Declaration of Indulgence.

His end was hastened by Locke's confutation of his metaphysics.

It was his grandson who wore the blue stockings at the Woman's Literary Club, and

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gave rise to the name Bluestocking, or the Frenchified "*bas bleu*," applied to literary women. He was one of the most eminent members of the club, and his absence was so great a loss that the ladies said: "We can do nothing without the blue stockings."

Bishop Hurd (b. 1720, i. 1781, d. 1808). Madame d'Arblay says of this bishop: "Piety and goodness are so marked on his countenance, which is truly a fine one, that he has been named, and very justly, 'The Beauty of Holiness.'"

GENERAL REMARKS

King John's tomb has the oldest monumental effigy of any English king. Merlin prophesied that "King John should be set among the saints." How was that accomplished, do you ask? Why, by putting a monk's cowl on his head and burying him between St. Oswald and St. Wulfstan.

One tomb in this cathedral, that of the nonjuror Morris, has the sad word "Miserrimus" and nothing more, — a tragedy in a single word. Wordsworth wrote of it:

"Miserrimus! and neither name nor date,
Prayer, text, or symbol graven on the stone:
Naught but that word assigned to the unknown,

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That solitary word to separate
From all, and cast a cloud around the fate
Of him who lies beneath. Most wretched one!"

The Carmelites asserted that the Virgin Mary had honoured them with the gratifying assurance that no one should go to hell who should be buried in one of their shoulder capes. By this means they were able to dispose of their old clothes to rich laymen at remunerative prices.

Worcester Cathedral has twelve bells, the finest and most musical in the kingdom. They have twenty-eight tunes in their repertoire, play every third hour, and may be heard many miles.

Two fragments of the ornaments replaced in the restored cathedral were sent by the dean and chapter to All Saints' Church in Worcester, Massachusetts, "As a token of brotherly regard and unity." Those fragments are built into the wall of the tower porch there. One has a scroll design and the other a quaint figure on horseback.

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XXIII

MANCHESTER CATHEDRAL

MANCHESTER is in Lancaster, 180 miles northwest of London. It means fortress of a district. Lancaster means fort on the river Lan.

The church was dedicated to St. Mary, St. George, and St. Denis. The French saint was added on account of Henry V.'s claim to the crown of France. The cathedral is a Victorian New Foundation.

Its length is 215 feet; width at transept, 112 feet; height of tower, 140 feet.

The bulk of the building belongs to the early part of the fifteenth century, restored in 1868. A peculiarity of this cathedral is the double aisles on each side of the nave. It is noteworthy for its great width, the ancient stalls, with rich tabernacle work, and quaintly carved misereres. There is an ancient organ here at least two centuries old.

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MANCHESTER CATHEDRAL

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SOME NOTED BISHOPS

Bishop Fraser (1885) was called "Bishop of all Denominations," on account of his spirit of toleration.

Bishop Moorhouse (1902). King Edward VII. is reported as saying: "I will only allow three people in the world to lecture me. These three people are my wife, my doctor, and Doctor Moorhouse, Bishop of Manchester."

GENERAL REMARKS

This cathedral hardly corresponds to the ideas associated with that word. It was indeed built simply as a parish church, and, though a fine specimen of Perpendicular Gothic, is by no means what might be expected in so important and wealthy a diocese. The front part is still the parish church of Manchester. The choir, with its aisles and chapter-house, alone forms the cathedral.

The church clock was formerly not noted for keeping correct time, and once, when an old gentleman was seen setting his watch by it, and was informed that it was five minutes slow, he answered: "I have set my watch by

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that clock for forty years, and, right or wrong, I intend to keep on to the end of my days."

Warden Murray preached before James I. from the text, "I am not ashamed of the Gospel of Christ." The king said: "I should say not, but the Gospel of Christ might well be ashamed of him."

Manchester is noted for its Sunday schools. There is an annual procession of the children to the cathedral, and eighty thousand of them once sang before Queen Victoria. A statue of Queen Victoria has been placed in the niche over the door of the new porch since her death.

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TRURO CATHEDRAL

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XXIV

TRURO CATHEDRAL

TRURO is in Cornwall, at the southwest of England.

Truro was anciently called Treura. Cornwall was originally Corner Wales.

The cathedral is dedicated to St. Mary.

Length, 303 feet; width at transept, 157 feet; height of tower, 217 feet.

The old south aisle is ingeniously incorporated in the modern structure, which is built in the early English style. King Edward VII. (then Prince of Wales) laid the corner-stone, and was also present at the consecration of the cathedral.

As the cathedral is a Victorian New Foundation, there were no bishops before 1877.

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XXV

ST. ALBAN'S CATHEDRAL

ST. ALBAN'S is in Hertford, twenty-four miles northwest of London.

St. Alban's is named in honour of the martyr; Hertford means an army ford, or perhaps a ford for deer, either Heer (host) or hart (deer).

The cathedral is dedicated to St. Alban. It is a Victorian New Foundation, and there were no bishops prior to 1874.

A church was built here soon after the execution of the martyr in the third century. Between four and five hundred years after his death, Offa, king of the Mercians, built a large and stately monastery to his memory. A new church was consecrated in 1115, having been built by Paul of Caen, and the main outlines still remain. Before the Reformation it was a Benedictine abbey, afterward a parish church. Its dimensions are: length, 550 feet;

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ST. ALBAN'S CATHEDRAL

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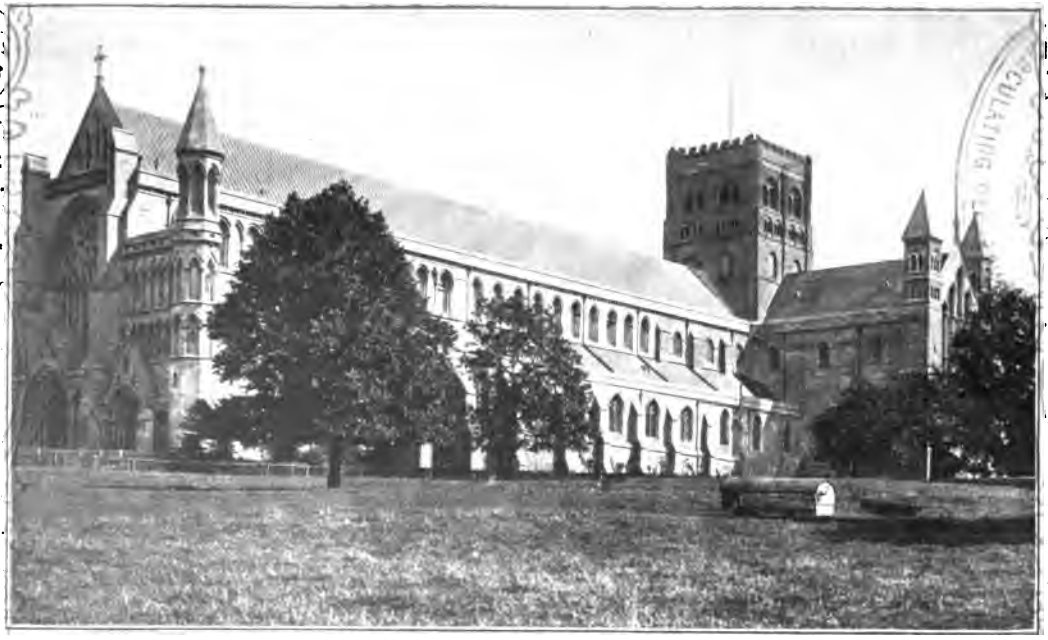

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breadth at transept, 284 feet; height of central tower, 144 feet.

The cathedral has the longest Gothic nave in the world. The chief building material is the flat, broad Roman tile. The tiles are found in other churches, whenever they are near a Roman station, but nowhere are they so completely the chief material of the structure as at St. Alban's.

It is related that St. Alban, or Albanus, was a pagan who gave shelter to a Christian priest named Amphibalus, hiding from the persecutions under the Emperor Diocletian. Under the influence of this priest, St. Alban became a Christian, and, when search was made for his guest, offered to suffer in his stead.

He boldly confessed his faith, and was condemned to death. While they were leading him to execution, the crowd was so great they could not pass over the bridge, but the monks declared that the stream shrank away and the host of witnesses passed over dry-shod at the request of Alban. When Alban was thirsty, a spring bubbled up, and disappeared as soon as he had drank of it. The executioner threw away his sword at the sight of the miracle, saying he would rather die with him than

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behead him. The head of St. Alban was struck off by another executioner, whose eyes dropped out of his head so that he should not see what he had done. The first executioner was then beheaded.

St. Alban is called the proto-martyr, as he was the first who suffered in England for being a Christian.

The monks of St. Alban's, in a time of peril, sent the relics of their patron saint to Ely for safekeeping, but the monks of Ely refused to give them up when the danger was passed. Then the monks of St. Alban's asserted that only imitation remains had been sent. Thomas Fuller says: "Besides Ely and St. Alban's, two other places pretended to have him, whole and entire, not abating one hair of his beard. As the river of Paradise went out of Eden, whence it was parted and became into four heads, so is St. Alban's multiplied." Apparently the Rev. Thomas Fuller is somewhat sceptical, but do not the monks assure us that *"All duplicate relics are made genuine by miracle"?* Quaint old Fuller made a punning epitaph for himself, which is engraved on his tomb in Westminster. It is just "Fuller's earth."

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GENERAL REMARKS

About the year 1100, Nicholas Breakspear was a monk in St. Alban's Abbey, but, becoming dissatisfied, he went to France, which Fuller says proved "no mishap but a happy miss," for he was finally chosen Pope under the name of Adrian IV., — the only Englishman who ever attained to that eminence. During his pontificate the doctrine of transubstantiation was established. He refused to crown Frederick I. of Germany unless the emperor would hold his stirrup. After two days' parley, this novel act of homage was performed. He gave Henry II. permission to invade Ireland, provided Peter's Pence should be duly paid.

Pope Adrian translated the Lord's Prayer and sent it to the monks of St. Alban's. A few lines will give an idea of the state of the English language in his day:

"Ure fader in heaven rich
Thy name be hailed eberlich
Thou bring us to michell blisse;
Als bit in heaven doe
That in hearthe beene it also."

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Sir John Mandeville, the great traveller with the vivid imagination, was a native of St. Alban's, and his supposed tomb is in the cathedral. It bears this inscription:

"Lo in this Inn of Travellers doth lie
One rich in nothing but in memory.
His name was Sir John Mandiville, Content
(Having seen much) with a final continent.
Toward which he had travelled ever since his birth,
And at last pawned his body for ye earth,
Which by a statute must in mortgage be
Till a Redeemer come, to set it free."

Matthew Paris, the monkish chronicler, lived at St. Alban's, and had no inclination to leave it, as had Pope Adrian and Sir John Mandeville. He loved his abbey, and was never weary of describing the abbots who ruled there, the royal visitors who condescended to converse with him, the history of England, and events on the Continent. One of the objects he had greatly at heart was the canonization of Edmund, Archbishop of Canterbury. He writes enthusiastically of Edmund's knees, which, "owing to his frequent genuflexions, were marked and beautified by blessed callosities."

He copies for us the letter sent by the

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monks to the Pope, wherein the following miracle is set forth with charming ingenuousness: "One circumstance more to be wondered at than others, and one unheard of at any time, occurred in the case of a certain boy, who had been born without feet, and continued so for eight years, when suddenly new feet grew, and it is a much more unusual thing for new limbs to be substituted where there were none, than that weakened ones should be restored to strength. Oh, priest of great merit! Oh, great merits of such a priest!"

Matthew Paris was also able to reason from cause to effect, as is clearly to be seen in the following instances: "Why should I mention the confession and trouble of the conventual church of St. Mary at York and other noble churches, but to show that the anger of God was manifested toward men, owing to the accumulation of their sins? and in order that the condition of the heavenly bodies might not differ from that of those below, the moon underwent an extraordinary and unusual total eclipse in the month of June on the night following St. Margaret's Day. The eclipse began two hours before midnight and lasted nearly four hours. Moreover, in 1265, a re-

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markable comet appeared such as had never been seen before. Although it no doubt presaged many occurrences in different parts of the world, yet one thing is certain, namely, that it first appeared when Pope Nolan was taken ill, and on the very night on which he died, this comet disappeared, after lasting more than three months."

So much for Matthew Paris; but even down to the days of James I. the comet which appeared at that time was regarded as the precursor of the queen's death, and some verses written about her contain this line:

"Thee to invite the great God sent a star."

At the demolition of the abbeys the seal of St. Alban's was surrendered to Sir Thomas Pope. The yearly revenue was £2,500, an enormous sum in those days. Fuller says that Sir Thomas stands sole and single by himself that of the abbey lands which he received he refunded a considerable portion to charitable uses, and built Trinity College, Oxford, with the spoils. Fuller also says that when King Henry VIII. came in progress to Sir Thomas Pope's house, the knight presented his newborn daughter "with this paper of verses in

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her hand; which because they pleased the king I hope they will not displease the reader."

"See this little mistress here,
Did never sit in Peter's chair;
Or a triple crown did wear,
And yet she is a Pope.
No benefice she ever sold,
Nor did dispense with sins for gold,
She hardly is a seven-night old,
And yet she is a Pope.
No king her feet did ever kiss,
Or had from her worse look than this;
Nor did she ever hope
To saint one with a rope,
And yet she is a Pope.

"A female Pope, you'll say; a second Joan?
No, sure, she is Pope Innocent, or none."

Rev. Philip Stubbs, Archdeacon of St. Alban's, was reported by Sir Richard Steele to read "the confession with such a resigned humility, the absolution with such a comfortable authority, the thanksgiving with such a religious joy as made me feel those affections of the mind as I never did before."

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XXVI

RIPON CATHEDRAL

RIPON is in the West Riding of Yorkshire, twenty-two miles from York, in the north of England. York was Eure-wic, pronounced Yoric, meaning town on the Eure, now called Ouse. Shire is something sheared off from the country — a county.

The Ridings were the circuits where the judges rode to attend the law courts. Riding is also said to be derived from thriding, or third part of the county. Who shall decide when judges disagree?

Archbishop Wilfrid of York founded the Abbey of Ripon about 650. Of that abbey nothing remains except the crypt. The present building was begun by Roger, Archbishop of York, about 1150. The west front was built in 1250. After the dispersion of the monks it was used as a parish church. The cathedral is a Victorian New Foundation, and is dedi-

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RIPON CATHEDRAL

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cated to St. Peter and St. Wilfrid. Its dimensions are: length, 270 feet; width at transept, 130 feet; height of each of the three towers, 110 feet.

This cathedral, though not ranking as one of the first class, is celebrated for its fine proportions. It has a very uniform and elegant façade. The church is unusually lofty, and, as the towers rise but little above the roof-ridge, it looks like a tall man with high shoulders and a short neck. Formerly there were spires on the towers, but one fell and the others were taken down. Its appearance has been improved by the addition of embattled parapets and pinnacles. In the east wall is a magnificent window of seven lights, sharply pointed, with excellent tracery composed of feathered circles. In the crypt there still exists a very ancient structure, called Wilfrid's Needle, which is the most perfect relic of the first age of Christianity in Yorkshire. It is a most strange and uncanny contrivance, consisting of a long, very narrow passage, with several sharp turns, a small cell, and a funnel-shaped tube, through which it was said a suspected woman must pass to prove her chastity. A touchstone resembling this ordeal existed in the church at Boxley in

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Kent in the shape of a small figure of St. Rumbald, which only those could lift who had never sinned in thought or deed. Sometimes it was fastened to the table, other times it wasn't; the weight of the statue was in inverse ratio to the weight of the purse. The legend of St. Rumbald is that as soon as he was born he cried three times: "I am a Christian," made a confession of faith, desired to be baptized, chose his godfathers and his name, discoursed on religion for three days, and then died.

It has been conjectured that St. Wilfrid's Needle may have been a place for palsied folk to crawl through in the hope of being cured, or it may have been a confessional, or a place of concealment for valuables, or a storehouse for relics.

GENERAL REMARKS

When St. Wilfrid was deprived of his see, he went to Sussex and did much to civilize the people; he manumitted 250 serfs.

"St. Wilfrid sent from York, unto this realm received
Whom the Northumbrian folk had of his see bereaved.
And on the south of Thames a seat did him afford,
By whom the people first received the saving word."
— DRAYTON.

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The banner of St. Wilfrid, which stood on his tomb at Ripon, was one of the four displayed at the Battle of the Standards and at Neville's Cross, which were supposed to have won these victories for the English over the Scots.

In the pinnacle of the southeast buttress is a remarkable place of concealment. On reaching the head of the stairs which wind up the buttress, no opening is seen, but, when the roof is pushed, a trap-door opens, and a narrow unsuspected closet is revealed.

King Edward VII. very graciously complimented Bishop Carpenter of Ripon on his sermons, saying: "I always have something bright and golden to carry away with me." The bishop replied: "I am delighted to know that your Majesty carries something golden *from* the church, but I should be still more delighted to know you left something golden *in* the church."

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XXVII

LIVERPOOL CATHEDRAL

LIVERPOOL is in Lancaster, in the west of England.

It derives its name from Llyw-pool, Cymric for the expanse of the pool. Another author gives this explanation: "A pool where vessels liver or deliver their cargoes. Unliver is still used in admiralty law." Still another definition is from liver, an extinct bird which appears in the coat of arms of the city. Lancaster is a fort on the river Lan. In trying to trace the derivation of English words, especially proper names, the explanations given of their origin often seem far fetched, but, when we remember that *Boston* was once undoubtedly (St.) *Botolph's town,* we are prepared to believe that the quick and careless English pronunciation can effect any change whatsoever.

The church was founded in 1699, finished in 1704, and was, until recently, a parish

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LIVERPOOL CATHEDRAL

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church. The cathedral is dedicated to St. Peter, and, as it is a Victorian New Foundation, there were no bishops prior to 1880.

The cathedral is a very plain building, with no pretensions to historical interest or architectural beauty. It has a tower at the west end which is square at the bottom and octagonal at the top. In the interior many galleries are added to accommodate the rapidly increasing population. There is in existence a plan for a building worthy of this wealthy and populous city.

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XXVIII

NEWCASTLE CATHEDRAL

NEWCASTLE is in Northumberland, 275 miles north of London, sixty miles from Carlisle. New Castle, literally the new castle, was built by Robert, son of the Conqueror, in 1080, as a defence against Scotland. It was formerly called Moncaster, from the number of monks settled there in Saxon times. Northumberland means land north of the Humber.

The first church was burnt in 1216, and rebuilt in 1359; the spire was added 1474. The cathedral is dedicated to St. Nicholas, and is a Victorian New Foundation, with no bishop previous to 1882. Its dimensions are: length, 245 feet; width at transept, 128 feet; height of west tower, 194 feet; height of spire, 200 feet.

The principal peculiarity is the lantern tower, a very fine specimen of early Perpendicular. The spire is remarkable for being

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NEWCASTLE CATHEDRAL

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supported by flying buttresses, which is a unique feature in England, though there are several similar spires in Scotland. The presence of pews makes the cathedral look like a parish church.

At the siege of Newcastle in 1644, the Scottish general declared if the city was not at once surrendered he would destroy the church tower. The mayor placed the chief prisoners there and answered: "Our enemies shall either preserve it for us or be buried in the ruins."

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XXIX

WAKEFIELD CATHEDRAL

WAKEFIELD is in Yorkshire, 175 miles north of London. The cathedral is named All Saints.

It was consecrated by Archbishop Melton of York in 1329; rebuilt in the fifteenth century; a parish church formerly, it has recently been raised to a see.

It had originally a central tower and transept, but neither clerestory nor aisles. Now central tower and transept no longer exist, but clerestory and aisles have been added, and a tower, with a fine spire 247 feet high, was built at the west end in 1860, completely altering its appearance. It is a beautiful building, 180 feet long.

As the cathedral is a Victorian New Foundation, there were no bishops previous to 1888.

Wakefield is a name to conjure with, evok-

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WAKEFIELD CATHEDRAL

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ing as it does the good vicar and his ever entertaining family, especially the adorable Moses and his never-to-be-sufficiently admired gross of green spectacles.

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XXX

SOUTHWELL CATHEDRAL

SOUTHWELL is twenty-two miles from Lincoln, in the east of England. It derives its name from one of four wells, anciently reputed to possess almost miraculous virtues. Lincoln means a colony on a pool.

Paulinus built a church here in 627. This is the third church built on this site. The nave was built in the early part of the twelfth century, the choir early in the thirteenth century. The dimensions of the cathedral, which is dedicated to St. Mary, are: length, 306 feet; width at transept, 126 feet; height of western towers, 149 feet; central tower, 116 feet.

The west front is massive and imposing. Here is to be seen the finest chapter-house in England. Ruskin describes it as the gem of English architecture. In it there is no central support, although the roof is of stone. It served as a model for the one at York, where,

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SOUTHWELL CATHEDRAL

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however, the roof is only of wood. The Southwell towers are crowned with pyramidal roofs. The clerestory has a row of circular windows which are unique. Nowhere else can be found such treasures of the best work of the best periods. It was left undisturbed by Henry VIII. because it was a church of secular canons.

As it is a Victorian New Foundation, there were no bishops previous to 1884.

THE END.

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IN EXPLANATION

IN the dark ages, the Guild of the Comacine Masters, of Como, in Italy, appears to have been a survival of a Roman college. This guild of qualified architects had associated with it many monks, who, as architects, builders, and skilled workmen, accompanied the missionaries on their journeys to foreign countries, undertaken for the purpose of converting the heathen to Christianity, and of as promptly as may be building churches for their occupancy.

In this way, and also as one effect of the sightseeing of the roaming crusaders, the same general style of architecture prevailed over all Europe at the same period, modified by the differing tastes of the different nations.

The Irish churches are older than the English, and the round towers which are such a puzzle to modern architects were probably built for church purposes by Comacine workmen imported by the earliest missionaries.

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Between 1100 and 1500 was the great church-building epoch. In England it began with the Conquest and ended with the Reformation.

The most important of the churches are called cathedrals, or, more properly, cathedral churches. A cathedral church is one which holds the cathedra or bishop's throne.

When a town, be it large or small, has a cathedral, it is a city, not otherwise. Great London itself, without St. Paul's, would not be a city.

Establishing a cathedral is called erecting a see. The bishop's see means the bishop's seat or throne. This throne was called by the Saxons the bishop's stool.

A diocese is the district under the care of a bishop.

A bishop is said to be wedded to his see, and the see is widowed when deprived of him. He is translated when he is removed from one see to another. A wit has said: "A pun ought to be like a bishop, and lose nothing by translation."

A bishop who held an extra see "in commendum," or in trust, until its bishop should be appointed, was quite apt to hold it for some time, for as the revenues of unoccupied sees

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accrued to the Crown, kings and queens were in no unseemly haste to name a successor when a good man died. Indeed, Queen Elizabeth left the see of Oxford without a bishop for more than forty years.

Although English cathedrals are often built on the site of very ancient Roman churches, we shall look in vain for a single stone above ground that was laid before the arrival of William the Conqueror in 1066. To find any remains of Roman churches it is necessary to look underground in the crypts. No English cathedral remains as it was built, except the comparatively modern St. Paul's in London.

English cathedrals are built in the form of a cross, generally a Roman cross, but occasionally a double Greek, or cardinal's cross.

The altar is placed at the east end of a church because Christ and the holy sepulchre were in the East; and the principal entrance is at the west end, in order to gain the full perspective of the church while looking toward the altar. Some cathedrals have the old "suth dure" on the south side, a relic of Saxon times, when judgments were given there. Triple doors on the front are symbolical of the Trinity. All the doors are

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small, — too small, many people think. A critic remarks that they look as if made for frogs and mice, and not for the men who raised those giant piles of masonry.

Two towers are usually placed at the west end over the entrance, and one at the intersection of the arms of the cross. Sometimes there is but one tower, placed either at the west end or in the centre, and sometimes there are two at the west end and none in the centre.

Rarely there are spires, more or less high, on top of these towers. Spires are very graceful additions; but if they have a fault it is their habit of falling down, for they are inconveniently apt to topple over, making a large hole in the roof and destroying everything under it, or to get themselves struck by lightning, thus setting fire to the church, and destroying it in that way.

The east end of the church is sometimes round, and is then called the apse.

The lady-chapel is at the east end, near the altar. It is dedicated to the Virgin Mary, who is often called "The Lady" or "Our Lady."

The chapter-house is either a house or a room near the east end, where the clergy meet for the transaction of business. In shape it

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is usually round or octagonal. The name originated from the custom of hearing a novice read a chapter of the rules of the Benedictine monks. Chantries are recesses with altars, endowed for the purpose of maintaining daily masses for the souls of the founders and others named by them.

The cloisters are covered walks on the outside of the church, where the monks read and walked and played draughts, or nine men's morris, or fox and geese, as the games cut in the stone seats attest. There are always two doors in the cloisters, one for the abbot, and one for the monks.

The garth is the green yard around which the cloisters are built. Another use of the garth and cloisters was for informal disputations among the monks.

The proper proportion of length to breadth for a cathedral is two to one; for example, St. Paul's is five hundred feet long, and two hundred and fifty feet broad, measuring at the arms of the cross. They are often longer than twice the width to make room for the accumulation of relics behind the altar. Besides an unusual lengthening of the church itself, there is a separate building on the extreme eastern end of Canterbury called

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"Becket's Crown," because the scalp or crown of his head, severed by Le Bret's sword, was amongst the relics preserved there.

The Galilee, or Galilee porch, is a side porch considered less sacred than the rest of the church. It is partly for the use of penitents, and at Durham it was for the use of women, who, from the patron saint's lack of appreciation of the fair sex, were not allowed to enter the sacred precincts. Galilee is thought to be so named from the text: "Lo! He goeth before you into Galilee, there shall you see Him," and may have arisen from the monks' processionals around the cathedral, when they halted at different stations in memory of Christ's appearances after his resurrection. His last appearance being on a mountain in Galilee and their last station being at this porch, it would naturally acquire the designation. According to quaint Thomas Fuller, "the porch said to the churchyard, the church to the porch, the chancel to the church, the east end to all, 'Stand further off, for I am holier than you.' And as if the steps of the high altar were the stairs to heaven, those souls were nearer happiness whose dead bodies were there enshrined."

The English cathedrals are longer, lower,

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and narrower than the French ones from which they were developed. The square towers and round arches are found in the oldest erections. The pointed arches and the spires are later, and the most recent style is the dome of St. Paul's. The principal styles in which the English cathedrals are built are the Norman in the twelfth, the Early English in the thirteenth, the Decorated in the fourteenth, and the Perpendicular in the fifteenth century. The Renaissance is only seen in St. Paul's. The Perpendicular style is of English origin. In fact, the cathedrals are much more indigenous to the soil than they have the credit of being. Sir Gilbert Scott said: "Westminster is a great French thought expressed in excellent English."

Buttresses are used to resist the outward thrust of the roof. Gargoyles are grotesque sculptures of monsters, demons, and other evil creatures, who are on the outside but may not enter.

In the interior, the crypt, or undercroft, or shroud, is a vault used for tombs or as a chapel.

The nave (from *navis,* a ship) is the centre or body of the church, extending from the west end to the transept, or to the choir if there is no transept. The transept is that part which

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crosses its greatest length at right angles between the nave and the choir; in other words, the arms of the cross. The choir is the part reserved for the clergy beyond the east line of the transept. The presbytery is where the high altar stands and is for the use of the officiating clergy.

The nave does not include the aisles. They are the side divisions, separated from the nave by a row of columns, which support the roof of the clerestory wall. The clerestory is the space in the upper part of the building, where the second or third row of windows is placed, so called to distinguish it from the blind story or triforium, which is the space over the arches separating the nave from the aisles. The great central tower is over the intersection of nave and transept.

Reredos (from rear and French *dos,* back) is a screen or partition behind the altar. Rood means a large crucifix. The rood-screen was a screen between the nave and choir, over which the rood was placed. All roods have been banished, and the organ now often occupies that position.

The slype is a place to slip through, a narrow passage between the transept and chapter-house, where the monks were accustomed to

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transact business with the outer world, or to pass to and from their cemetery.

Louvre (from the French *l'ouvert*, opening) is an opening left unfilled, unless by louvre slats to shed the rain, as is seen in belfry windows. Lancet windows have pointed tops shaped like a surgeon's lancet. A transom is a horizontal cross bar in a window. A flêche is a spire. Ambulators are procession paths. Sedilia are seats near the altar for the clergy to use in the intervals of service.

Misereres are ledges on the under side of folding seats which, when turned up, form an uneasy alleviation during the long two hours' first prayer. It is not considered good form to let one fall, though they are not, as has been stated, traps to betray unwary sleepy monks; indeed the name contradicts the slander, being from *misericorde,* — to have mercy or pity. They are often carved with absurd or grotesque figures, such as a fox in a monk's hood offering a wafer to a goose with a human head. It would be curious to know what the monks would have thought of those old New England church laws, in force at a time when there were seats something like the misereres, minus the carving. "The boyes are not to wickedly noise down the pew seats," also

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"The people are to set their seats down without such nois."

Hagioscope (from a Greek word meaning sacred, and scope, an instrument of observation) is an opening in the interior walls of a cruciform church, to afford a view of the altar to those in the transepts. In architecture it is called a squint.

A lectern is a reading-desk from which the lections or selections are read or chanted.

The stalls are seats for the clergy. Tabernacle work is used over niches, stalls, and monuments, in the form of rich canopies. Poppy-heads are raised ornaments, frequently on the tops or ends of seats.

A piscina is a stone basin where the priest rinses the chalice after communion. An aumbrey is the cupboard where it is kept. A piscina is also the name of a baptizing font, whence piscina baptism, a secret way of saying Christian baptism that was used by the early Christians under persecutions. A stoup is the receptacle for holy water.

A parvise is a small room over the Galilee porch, sometimes occupied by a sacristan. A sacristan is an officer who has charge of the sacred utensils. Sacristan has been corrupted

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to sexton. Cloister simply means closed, the same as closet.

A pall is a vestment of the Pope and the archbishops in the Catholic Church. It is a yoke-like band of lamb's wool, with pendants on the breast and back adorned with crosses. It is sent by the Pope to archbishops in token of their sharing in his jurisdiction.

The pax is an emblematic box kissed by priest and people. Pyx is a box containing the consecrated wafer.

The episcopal mitre symbolizes the cloven tongues of fire which descended on the Apostles on the day of Pentecost.

When the bishops bestow a blessing, they bless with both hands in the name of the holy archangels and angels. The Pope blesses with three fingers, symbolical of the Trinity, "In the name of the Father, Son, and Holy Ghost." The thumb represents God, because it is strong, the long finger Christ, and the forefinger the Holy Ghost, because it is between the Father and Son.

Use, in the ancient times, meant the prayer-book, as the "Hereford Use," the "Salisbury Use," etc. The Common Prayer-Book directs: "Now from henceforth the whole realm shall have one Use," which is practi-

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cally the one written by Osmond at Salisbury, or Old Sarum, as it was then called.

The sovereign sends the dean and chapter the name of the new bishop with permission to elect.

> "Where to elect there is but one,
> 'Tis Hobson's choice, take that or none."

Bishop and êvéque mean the same thing, and are derived from the same word, yet neither word has a single letter belonging to the other. The changes the words have undergone in English are episcopus, episcop, piscop, biscop, bishop; in French, episcopus, êpisc, êpésc, êvése, êvésque, êvéque.

The crozier always carried before an archbishop terminates in a cross; the archbishop himself carries a shepherd's crook, like the other bishops.

It was a little like "painting the lily, or throwing perfume on the violet, or adding another hue to the rainbow," when persons ignorant of Latin addressed a bishop as "My Lord Dominus Don." The proper title for a dean is "very reverend," for a bishop "right reverend," and for an archbishop "most reverend." The Pope is infallible when he speaks

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ex-cathedra (from the throne), but not in ordinary conversation.

The Old Foundations are those cathedrals left undisturbed by King Henry VIII. at the Reformation because they were not ruled by monks. The New Foundations are those cathedrals from which the monks were driven and replaced by a dean and chapter; also those which Henry raised from parish churches to cathedrals; and those created recently and called Victorian New Foundations.

The Old Foundations are York, Lincoln, London, Chichester, Salisbury, Exeter, Wells, Hereford, Lichfield, — nine cathedrals which were never monasteries. The Henry VIII. New Foundations are Carlisle, Durham, Peterborough, Ely, Norwich, Rochester, Canterbury, Winchester, Bristol, Oxford, Gloucester, Worcester, Chester, — thirteen cathedrals which had been monasteries. The Victorian New Foundations are Ripon, Truro, St. Alban's, Manchester, Liverpool, Newcastle, Wakefield, Southwell,—eight Victorian New Foundations, thirty bishoprics in all. Bath and Wells have but one bishop between them. There are four cathedrals in Wales, all of the Old Foundation, *viz.*, St. David's, St. Asaph, Bangor, and Landaff, one situated in each cor-

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ner of the country. When a new bishopric is required, the present plan is to take some ancient parish church and convert it into a cathedral. The only new edifice is the one at Truro. Henry VIII. suppressed one hundred and ninety abbeys and dispossessed fifty thousand monks. Hence the old rhyme of the Spanish king's speech to Queen Elizabeth:

> "Of the treasure taken by Drake
> Restitution you must make,
> And those abbeys build anew,
> Which your father overthrew."

The queen's reply:

> "Worthy king know this; your will
> At latter Lammas we'll fulfil."

Lammas is August 1st; there is no latter Lammas.

The income of the Archbishop of Canterbury is now £15,000 a year; York, £10,000; London, £10,000; Durham, £8,000; Winchester, £7,000; Ely, £5,500; Worcester, £5,000; all others, £5,000 to £4,000.

Precedence is given to bishops according to these estimates.

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